

Ahle Baet

Ke Baare Mein

Shia Ka Mauqif

Muallif
Allama Ehsaan Ilaahi Zaheer Shaheed

Transliterator
Rehan Syed Barey
https://archive.org/details/@rehan_syed_barey

Contents

Translitrators Note:.....	4
Harf-e-Naashir:.....	6
Ahle Baet Ka Mafhoom	9
Shia Ke Nazdeek Ahle Baet Kaun Hain	17
Lafz-e-Shia Ka Mafhoom	19
Aimma Ke Baare Mein Shia Motaqadaat	21
Taalimaat Ahle Baet	27
Ahle Baet Ki Jaanib Mansoob Be-buniyaad Baate'n	31
Mutah Kya Hai? Aur Kaese Hota Hai?	35
Mutah Kis Aurat Se Ho Sakta Hai?	36
Mutah Ki Ujrat Kya Hogi?	38
Mutah Ki Muddat Kya Hogi?	38
Khud-saakhta Shariyat	43
Aimma Ke Baare Mein Shia Ka Aqida	57
Qaaim Ka Zuhoor	61
Ajeeb-o-Ghareeb Masaael	63
Kuch Aur Ajeeb Masle	65
Dard-angez Latife	69
Shia Aur Tauheen-e-Ahle Baet	73
Shia Ki Taraf Se Nabi ﷺ Ki Tauheen.....	75
Ambiya Ki Tauheen	81
Ahle Baet Ki Tauheen	84
Huzoor ﷺ Ke Bete Ki Tauheen	85
Aap Ki Betiyo'n Ki Tauheen	86
Ali ؑ Ki Tauheen.....	86
Huzoor ﷺ Ki Beti Hazrat Fatima ؑ Ki Tauheen	93
Hasan Bin Ali ؑ Ki Tauheen	95

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَصَلَوْتُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ وَ أَهْلِ بَيْتِهِ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ، أَمَّا بَعْدُ:

وَعَنْ أَبِي سَعِيدٍ نِ الْحُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي
نَفْسِي بِيَدِهِ! لَا يُبْغِضُنَا أَهْلَ الْبَيْتِ أَجَدُّ إِلَّا أَدْخَلَهُ اللَّهُ النَّارَ.

Abu Saeed Khudri رضي الله عنه *kehte hain Rasool Allah* ﷺ *ne irshad farmaya: Us
zaat ki qasam jiske haath mein meri jaan hai! Ham Ahle baet se jo koi
bhi dushmani rakhega Allah use aag mein daakhil farmaega.* (Musadrak
Haakim: V3 P150 Tehqeeq Abu Abdullah Abdus Salaam al Halloosh; Silsila Ahadees us Sahiha:
H2488)

Shia-hazraat ne hamesha ahle baet se aqeedat-o-mohabbat ka
dhindora peeta hai, lekin agar gehraai ke saath dekha jae to unka
mohabbat aur lagao ka ye daawa jhoota hi hai. Apni jahaalat mein ye
ahle baet mein se baaz ko itna ooncha muqaam-o-martaba de dete
hain ke mubaalgha ki intiha ho jaati hai, aur doosre ahle baet aur
Sahaba Ikraam رضي الله عنهم mein se azeem sahaba par laan-taan bhi karte hain.

Allama Ehsan Ilahi Zaheer Shaheed رحمته الله ne is kitaab mein shiyyo'n ke
ahle baet se mohabbat ke daawe ko unhi ki kutub aur unhi ke ulama
aur ahle baet ke aqwaal se jhoota saabit kiya hai.

Urdu pdf mein kuch jagah Qurani aayaat ko baghaer tarjuma ke likha
gaya tha, is roman pdf mein un aayaat ke saath tarjuma bhi likh diya
gaya hai. Jo alfaaz aam bol-chaal mein kam istemaal hote hain un
alfaaz ke maane-o-mafhoom ko usi page par "T:" likh kar shaamil kar
diya gaya hai.

Is kitaab mein maujood tamaam Quran ki ayaat ko
<https://quranwbw.com/> se copy kiya gaya hai. Arbi ahadees aur
aqwaal ko asal urdu pdf se dekh kar type kiya gaya hai. Double-check
karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati
nazar aajae ya is roman transliteration ke mutaalliq koi mashwara ho
to neechе maujood email par contact keejiye. rehan.hse@live.com

Isi tarah mazeed roman script mein islami kutub free mein download

karne ke liye neeché maujood link par click kéejiye.

https://archive.org/details/@rehan_syed_barey

Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share kéejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Sep 18, 2024 – 15 Rabi-ul-Awwal 1446.

Harf-e-Naashir:

Allama Ehsan Ilaahi Zaheer رحمہ اللہ کی shakhsiyat mohtaaj-e-taaruf nahi hai. Aap ek (1) maahir insha-pardaaz¹, saff-e-awwal ke khateeb, aala-darja ki mudarris, nidar-sahaafi, motabar aalim-e-deen aur qaaed the.

Aap ne Jaamia Islamiya Madina Munwaara se lisaans² asri universityo'n se M.A. aur L.L.B ki degree haasil kit hi. Jumla islami mazameen mein to aap ko darak³ haasil hi tha, lekin adyaan-o-firaq⁴ ⁵ ke mauzoo par aap sanad ka darja rakhte the, Madina University mein dauraan-e-taaleem hi aap ne qadiyaniyat ke radd mein arbi akhbaraat-o-jaraaed⁶ mein mazameen likhte the aur lectures diya tha aur aap ke baaz lectures mein aap ke arab asaataza ne bhi shareek ho kar qadiyaniyat ke baare mein waaqfiyat haasil ki thi, us mauzoo par aap ki kitab Al-Qadiyaniyah marja' ki haesiyat rakhti hai. Baad mein tamaam firq-e-baatila ke radd mein kitaabe'n likhee'n jo apne mauzoo par marja' ki haesiyat rakhti hain.

Khud likhte hain: *“Khaaksaar ne tamaam firq-e-baatila ke radd mein arbi zabaan mein kitaabe'n likhee'n jise Allah Ta'ala ne qubooliyat-e-aamma ka muqaam ataa farmaya aur poori duniya mein un kitaabo'n ko qubool-e-aam kiya jo laakho'n ki taadaad mein duniya-bhar ke muslim daanishwaro'n ke haatho'n, muttahida amaraat, aur Iraq ki universitiyo'n mein al-farq-wal-mudallal ke shoba mein daakhil-e-nisaab hain”*.

Aap ne un kitaabo'n mein jadeed andaaz-e-tehqeeq pesh kiya hai aur koi baat bhi bila-sanad aur bila-hawaala darj nahi kiya hai, isi liye ab tak aap ke kisi hawaala ko jhutlaya nahi jaa saka hai aur aap ki kitaabe'n universityo'n mein reference ke taur par istemaal ho rahi hain.

¹ T: (اِشْطَا پَرْدَاز) Mazmoon likhne waala, adeeb, writer [RKT]

² T: Urdu pdf mein 'لیسانس' likha hai, is lafz ka koi mafhoom nahi mila [RSB]

³ T: (دَرْک) Pohonch, zariya, waseela, understanding [RKT]

⁴ T: (اَدْیَان) Deen, mazhab [RKT]

⁵ T: (فِرْق) Bohot saare giroh [RKT]

⁶ T: Newspapers aur magazines [RSB]

Ek jagah likhte hain: *“Mujhe khushi hai ke meri ek kitaab ke jawaab mein duniya ke mukhtalif mulko’n mein paanch (5) kitaabe’n chapi hain un mein mere andaaz-e-guftagu, usloob-bayaan, tarz-e-izhaar, tareeq-e-istidlaal par to mutaaddid eterazaat kiye gae hain, lekin mere kisi hawaale, masdar aur marja’ jo jhutlaya nahi jaa saka. Aalam-e-Islam ki badi-badi tanzimo’n ne meri kitaabo’n ko muballigheen ke liye zaroori qaraar diya hai aur meri kitaabe’n univesityo’n mein reference ke taur par istemaal ki jaati hain”*.

Zer-e-nazar kitaab bhi firq-e-baatila mein se ek baatil yahoodi-o-majoosi-ul-fikr firqa ‘shia’ se mutaalliq aap ki ek chashm-kusha tehreer ki talkhees hai.

Us kitaab mein shia ke ahle baet ke baare mein motaqadaat ko bayan kiya gaya hai aur un logo’n ki aankho’n se parda uthane ki koshish ki gai hai, jo khanwaada-e-rasool ki mohabbat-o-aqeedat mein us firqa se mutaassir hain aur usse mutaalliq logo’n ko aqeedat ki nazr se dekhte hain. Kitab mein us haqeeqat ko bhi aashkaar kiya gaya hai ke shia ba-zaahir Hazrat Ali عليه السلام se gehri aqeedat-o-mohabbat rakhne waale hain, lekin ba-baatin¹ wo unke dushman hain aur na sirf ye ke unki nafarmaani karte hain, balke unki tauheen-o-tazleel se bhi nahi chookte hain. Aulaad-e-Ali mein tamaam ko ahle baet mein se bhi shumaar nahi karte aur har us shakhs ko ahle baet se khaarij samajhte hain jo unke be-buniyaad maslak ki paerawi aur unki man-chaahi baato’n par chalne se inkaar karta hai. Hazrat Hussain عليه السلام ki aulaad mein se bohoto’n ko jhoota, faasiq, faajir, kaafir aur murtad gardaante² hain aur usi par bas nahi hai, balke tamaam Ahle Baet ko dhake-chupe alfaaz mein nahi balke waashigaaf³ alfaaz mein taan-o-tashnee ka nishaana banate hain.

Un logo’n ne apne aimma ki taalimaat ko bhi pas-e-pusht daal diya hai, jinhe’n na sif ye ke maasoom samajhte hain balke unhe’n khudaai-faeslo’n aur khudaai-umoor mein khuda ka shareek-o-saajhi samjhte

¹ T: (بَيَّاطِن) Dil mein khufiya taur par [RKT]

² T: (گُردائين) Samajhte, tasleem karte, maante [RKT]

³ T: (واشگاف) Saaf, khula hua, zaahir [RKT]

hain.

Gharaze-ki¹ mehdi-o-qaaim aur Quran ke baare mein unke khud-saakhta aqaad ki tarah unka poora mazhab hi khud-saakhta-o-man-ghadat hai.

Baaz ahbaab ka taqaaza tha ke koi aesi mukhtasar kitaab taba' ho jis mein sirf Ahle Baet se mutaalliq shia ka aqeeda-o-mauqif bayan kiya gaya ho, chunache unke asraar-o-khwaahish ki takmeel mein kitaab haazir hai.

Mauzoo-o-mazmoon ki munaasabat se kitab ka naam "Ahle Baet Ke Baare Mein Shia Ka Mauqif" idaara ka tajweez-karda hai jo is tehreer ka labbe-lubaab² hai.

Main ustaz-e-mohtaram Maulana Abdul Latif Asri (hz) naaab editor Majalla Afkaar-e-Aaliya-o-Ustaaz Jaamia Aaliya Arbiya, Mau ka be-had shukr-guzaar hoo'n jinke eema-o-ta-aawun³ se ye kitaab manzar-e-aam par aarahi hai.

Allah Ta'ala mausoof ko apne hifz-o-amaan mein rakhe aur sehat-o-aafiyat se nawaze, mein rakhe usi tarah idaara ke wo tamaam zimmedaraan bhi shukriya ke mustahiq hain jin ki kaawishe'n is kitaab ko manzar-e-aam par laane mein shaamil hain.

Abu Rehan Ansari

¹ T: (عَرَضِيَّه) Haasil matlab ye hai, in short, to sum up [RKT]

² T: (لَبَّ لُبَاب) Khulaasa, asal maqsad, khulase ka khulaasa, conclusion [RKT]

³ T: (إِيْمَا) Marzi, mansha, ijaazat [RKT]

Ahle Baet Ka Mafhoom

Ahle Baet do (2) lafzo'n 'Ahl' aur 'Baet' se murakkab¹ hai. Saahib-e-Qamoos ne iski wazaahat karte hue kaha hai ke agar lafz Ahl 'اهل' ko kisi kaam ki taraf mansoob kiya jaae aur kaha jaae 'اهل الامر' to uske maane honge 'kaam karne waale' 'ahl-kaar' isi tarah 'ahle baet' ke maane 'ghar ke afraad' yaane 'ahle-khaana'. Aur 'Ahle Mazhab' ke maane us mazhab ke paerukaar hoga, agar 'ahl' ki nisbat kisi mard ki taraf ki jaae to uska matlab 'uski biwi' hoga. Nabi ﷺ ki taraf agar us lafz ko mansoob kiya jaae to uska matlab hoga. Aap ﷺ ki biwiyaa'n, betiyaa'n, damaad Hazrat Ali رضي الله عنه, unki biwiyaa'n, aur wo sab log jo unki aulaad mein se hain. Kisi nabi ke saath 'ahl' lagaya jaae to usse us nabi ki ummat muraad li jaaegi. (Al-Qaamoos: V3 P432 Fasl al-hamza wal Ba, Baab-ul-laam [Albaabi Publishers, Egpyt 1952 edition])

Mashoor Imam-e-lughat Zubaidi ne kaha hai: 'اهل المذهب' (Ahl-ul-Mazhab) ka matlab hai 'Us deen ke paeru aur uske maanne waale'. (Ahl-ur-Rijaal) 'اهل الرجال' 'Uski biwi'. Is mein uski aulaad bhi shaamil hai. Allah Ta'ala ke irshad se bhi uski taa'eed hoti hai: 'وَسَارَ بِأَهْلِهِ' (Surah-al-Qasas: 29) 'Aur Wo (Hazrat Musa عليه السلام) Apne Ahl Ko Le Kar Chale', yaane apni biwi ko le kar chale.

'اهل النبي' (Ahl-un-Nabi) ka matlab hai ke Aap ﷺ ki biwiyaa'n, betiyaa'n, damaad Hazrat Ali رضي الله عنه aur unki biwiyaa'n. 'اهله' ka matkab hai 'Us shakhs ki aulaad'. Us mein pote aur doosri aulaad bhi shaamil hoti hai, yehi mafhoom Allah ke is irshad ka hai:

Aur Apne Ahl-o-Ayaal Ko Namaz Ka Hukm Dejiye Aur (khud bhi) Us Par Qaaem Rahiye. وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا²
(Surah Taha 20: 132)

Aur is aayat mein bhi yehi mafhoom muraad hai:

Aye Ahle Baet! Bas Allah To Chaahta Hai Ke إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
Wo Tum Se Naapaaki Door Karde.² (Ahzaab: 33) الرِّجْسَ أَهْلَ الْبَيْتِ.

¹ T: (مُرَكَّب) Kai cheezo'n se mil kar bana hua [RKT]

² T: Ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

Ek doosri jagah irshad hai:

Allah Ki Rahmat Aur Barkate'n Ho'n Tum رَحِمْتُ اللَّهَ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ
Par Aye Ahle Baet! Beshak Allah Qaabil-e-الْبَيْتِ إِنَّهُ حَبِيدٌ مَّجِيدٌ.
Taareef Hai, Nihayat Buzurgi Waala.¹
(Surah Hud 11: 73)

Har nabi ke ahl uski ummat aur uski millat ke log hote hain, jos nasab, deen, pesha, gharaana, ya mulk-o-shahar ke etebaar se baaham munsalik² ho'n. Kisi shakhs ke ahle baet wo afraad hote hain jo uske saath ek jagah mein rehte ho'n. Phir us mafhoom mein wusat³ paeda ho gai aur uska itlaaq⁴ un sab par hone laga jo nasab ya mundarja-baala⁵ baato'n mein mushtarik⁶ ho'n.

Imam Zubaidi aage chal kar likhte hain ke (Aal-Ullah) 'آل الله' aur (Aal-ur-Rasool) 'آل الرسول' se muraad hai. Allah aur uske Rasool ke dost aur madadgaar. Huzoor ﷺ ke dada Abdul Muttalib ka waaqia-e-feel ke waqt kaha hua ye sher bhi usi maane mein hai:

Aye Allah! Aaj ke roz saleeb ke وَاَنْصُرْ عَلَيَّ الصَّلِيبِ وَ عَابِدِيهِ
madadgaaro'n aur uski ibaadat karne الْيَوْمِ الْكَ.
waalo'n ke khilaaf apni aal, yaane apne
madadgaaro'n ki nusrat farma.
(Taaj-ul-Uroos liz Zubaidi)

Ibne Manzoor Afriqi ne likha hai: 'اهل المذهب' (Ahl-ul-Mazhab) ka matlab hai "Us deen ke paeru" aur 'اهل الامر' (Ahl-ul-Amr) ka matlab hai 'Zimmedaar afraad'. Ahle Baet un Nabi ﷺ se muraad Aap ﷺ ki biwiyaa'n, betiyaa'n, damad Hazrat Ali رضي الله عنه hain. Har Nabi ke Ahl uski ummat hoti hai. 'اهل الرجل' (Ahl ur Rajul) ka matlab hai 'Us aadmi ki biwi'. Kaha jaata hai 'اهل ياهل اهلا واهولا' yaane 'Shaadi karna'. Isi tarah kisi ki shaadi karne par kaha jaata hai: 'اهل فلان امرأة'.

¹ T: Urdu pdf mein sirf Quran ki aayat likhi hui thi, aur ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

² T: (مُنْسَلِك) Shaamil, waabasta, juda hua [RKT]

³ T: (وُسْعَت) Ifraat, bohtaata, phailaawo, kushaadgi, raqba, jihat [RKT]

⁴ T: Bola jaana, istemaal hona, aaed hona [FL]

⁵ T: (مُنْدَرَجَةٌ بِالَا) Oopar likha hua, oopar bayaan karda [RKT]

⁶ T: (مُشْتَرِك) Aisi cheez jis mein do (2) ya usse ziyaada shareek ho'n, isteraak kiya gaya [RKT]

‘تاهل’ ke maane hain ‘Shaadi karna’. Duaiya kalma bhi is baab mein bola jaata hai aur kaha jaata hai: ‘أَهْلَكَ اللَّهُ فِي الْجَنَّةِ إِيهَالَا’ Yaane ‘Allah tujhe jannat mein daakhil kare aur jannat mein teri shaadi kar’.

Ek hadees mein hai:

‘أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ’ wo ‘عزب’ jiski biwi na ho. Aur ‘عزب’ wo jiski biwi ho. اعطى الأهل حظين والعزب حظاً.

‘أَلِ اللَّهِ وَرَسُولُهُ’ ka matlab hai ‘Allah aur uske Rasool ﷺ ke dost’. Lafz-e-‘أَلِ’ dar-asl ‘أهل’ tha. ‘هَاءِ’ ko hamza (ء) se badal diya to ‘أهل’ ban gaya. Do (2) hamza (ء) jama ho gae. Doosre hamza (ء) ko alif (ا) se badal diya to ‘أَلِ’ ban gaya. (Lisaan-ul-Arab Ibnul Manzoor Afriqi: V11 P28-30 [Daar Saadir, Beirut])

Johri ne kaha ke ‘أهل فلان’ ka matlab hai: ‘Falaan aadmi ne shaadi ki’. Abu Zaid kehta hai ke ‘أهلك الله في الجنة’ ka matlab ye hai ke ‘Allah tumhe’n jannat mein daakhil kare aur waha’n tumhari shaadi kare’. (As-Sihaah lil Jauhari: V4 P1629)

Zamakhshari apni kitaab ‘Asaas-ul-Balaagha’ mein likhta hai ‘تأهل’ ke maane hain ‘Us aadmi ne shaadi ki’. Aur ‘أهلك الله في الجنة’ ke maane Zamakhshari ne bhi wohi bayan kiye hain jo oopar guzar chuka hai. (Asaas-ul-Balaagah: P11 [Egypt 1953 edition])

Khaleel ne bhi yehi kha hai ke: ‘أهل الرجل’ ke maane ‘Us aadmi ki biwi’ aur ‘تاهل’ ke maane ‘Shaadi karna’. Isi tarah ‘أهل بيت’ ‘Ghar ke rehne waale afraad’ aur ‘أهل اسلام’ ke maane ‘Deen-e-islam ke maanne waale’ hai. (Maqabees-ul-Lugha Abul Hasan Ahmad bin Faaris Zakariyya: V1 P150 [Beirut edition])

Imam Raaghib Asfahani kehte hain: Kisi aadmi kea hl wo jumla afraad hote hain jo nasab, deen, pesha, ya gharaane ke etebaar se ek ho’n, ya ek hi shahar ke rehne waale ho’n. Dar-asl aadmi ke ahl wo afraad hote hain jo ek hi jagah rehte ho’n lekin phir ye lafz ek nasab se mutaalliq sab afraad par bola jaane laga.

Nabi-e-Kareem ﷺ ke poore khandaan ke baare mein mutlaqan ye lafz bola jaata hai. Jaesa ke Allah Ta’ala ne is aayat-e-mubaaraka mein ahlal-baet ka lafz istemaal kiya hai:

Aye Ahle Baet! Bas Allah To Chaahta Hai Ke إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
 Wo Tum Se Naapaaki Door Karde.¹ (Surah-al-
الرِّجْسِ أَهْلَ الْبَيْتِ.
 Ahzaab: 33)

Uske baad Imam Raaghib kehte hain ke: 'اهل الرجل' (Ahl ur Rajul) ka matlab 'Falaa'n aadmi ki biwi' aur 'اهل الاسلام' (Ahl al Islam) se tamaam musalman muraad hain. Uske baad likhte hain 'تاهل' ke maane 'Shaadi karna' aur usi se ye dua bhi di jaati hai. 'اهلك الله في الجنة' yaane 'Allah tumhari jannat mein shaadi kare'. (Al-Mufarradaat Fee Gharaaab-ul-Quran: P28 [Karachi, Pakistan])

Lafz-e-aal ke zimn mein kehte hain: 'الأل أهل' se bana hai. Uske baad likhte hain, us lafz ko waha'n istemaal kiya jaata hai jahan koi cheez kisi insaan ki zaat ke saath khaas ho ya kisi shakhs ke qaribi azeed-daaro'n ya uske paerukaaro'n par bola jaata hai. Jaesa ke Allah ka irshad hai:

Aal-e-Ibrahim aur Aal-e-Imran.² (Surah Aale
وَالْإِبْرَاهِيمَ وَالْإِسْمَاعِيلَ.
 Imran 3: 33)

Ek aur jagah irshad hai:

(kaha jaaega) Aal-e-Firaun Ko Sakht-tareen ادْخُلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ.
 Azaab Mein Daakhil Karo.³ (Al-Momin 40: 46)

Ye bhi kaha gaya ﷺ 'آل النَّبِيِّ' se muraad Aap ﷺ ke aziz-o-aqaarib hain. Aur ye bhi kaha jaata hai ke isse muraad wo log hain jinho'n ne ba-raah-e-raast Aap ﷺ se ilm haasil kiya hai. Is liye ke ahle-deen do (2) tarah ke log hain. Ek wo jin kai Im-o-yaqeen pukhta aur amal sahih hai au raese logo'n ko Nabi ﷺ ki aal aur ummat kaha jaata hai. Doosre wo jo sun-suna kar yaqeen laae aur unko ummat-e-Muhammadiya ﷺ kaha jaat hai, Aal 'آل' nahi kaha jaata. To har aal 'آل' ko ummat kaha ja sakta hai, lekin har ummat aal 'آل' nahi ho sakti.

Kehte hain Janab Jaafar Saadiq ﷺ se kaha gaya ke log kehte hain: "Sab ke sab musalman Nabi ﷺ ki aal 'آل' hain". To unho'n ne kaha ke: "Ye

¹ T: Urdu pdf mein sirf Quran ki aayat likhi hui thi, aur ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

² T: Oopar waala reference dekhiye [RSB]

³ T: Oopar waala reference dekhiye [RSB]

jhoot bhi hai aur sach bhi". Unse uski wazaahat poochi gai to aap ne kaha ke: "Ye baat jhoot kehte hain ke poori ki poori ummat Aap ﷺ ki aal hai aur ye us waqt sabhi bhi hai jab wo shariyat ke sharaaet-o-ahkamaat poore kare'n". (Al-Mufarradaat Fee Gharaaab Asfahaani: P29-30)

Muaasir¹ shia-musannif Muhammad Jawwad Maghniyah kehta hai: "Lughat mein 'اهل البيت' ghar ke rehne waalo'n ko kaha jaata hai aur kisi aadmi ki aal, uske ahl hi ko kaha jaata hai. Albatta aal ka lafz kisi saahib-e-haesityat aadmi ki aulaad par bola jaata hai. Quran-e-Paak ki do (2) aayaat mein 'اهل البيت' ka lafz aaya hai: Surah Hud ki aayat 73 jis mein irshad hai:"

Allah Ki Rahmate'n Aur Barkate'n Ho'n رَحِمْتُ اللَّهَ وَبَرَكْتُ عَلَيْهِمْ أَهْلُ الْبَيْتِ.² Tum Par Aye Ahle Baet.² (Surah Hud: 73)

"Aur doosri jagah Surah-al-Ahzaab ki aayat 33 mein, jahan farmaya:"

Aye Ahle Baet! Bas Allah To Chaahta Hai Ke إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا. Wo Tum Se Naapaaki Door Karde Aur Tumhe'n Bilkul Paak-saaf Karde.³ (Surah-al-Ahzaab: 33)

"Nabi-e-Kareem ﷺ ki Azwaaj-e-Mutahaaraat (ﷺ) ki taadaad ke baare mein musalmano ka ikhtilaaf hai. Baaz unki taadaad athaara (18) bataate hain aur baaz kehte hain ke Aap ﷺ ki biwiyo'n ki taadaad giyaara (11) hai. Behre-soorat Nabi-e-Kareem ﷺ ne saentees (37) baras biwiyo'n ke saath guzaare. Unse Allah Ta'ala ne Aap ﷺ bete aur betiyaa'n bhi dee'n. Lekin sab, Aap ﷺ ki beti Hazrat Fatima ﷺ ke siwa, Aap ﷺ ki hayaat-e-mubaaraka hi mein intiqaal kar gae. Tamaam musalmano ke darmiyaan is baat par ittifaq hai ke Ali bin Abi Taalib, Fatima, Hasan, aur Hussain ﷺ asal aal-e-baet hain". (Ash-Shia Fil Meezaan: P437 [Daar ush Shuroot, Beirut])

In tamaam hawaala-jaat se ye maaloom hota hai ke 'اهل البيت' ahle-baet

¹ T: (مُعَاوِي) Ek (1) hi zamaane ka, apne zamaane ka, ham zamaana [RKT]

² T: Urdu pdf mein sirf Quran ki aayat likhi hui thi, aur ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

³ T: Oopar waala reference dekhiye [RSB]

asal mein sirf biwiyo'n ke liye istemaal hota hai. Phir tajaawuzan¹ us lafz ko aulaad aur aziz-o-aqaarib ke liye bhi istemaal kiya jaane laga. Quran-e-Paak se bhi yehi baat saabit hoti hai. Hazrat Ibrahim Khalilullah ke qisse mein, jab Allah ke farishte Aap ﷺ ke paas bete ki bashaarat lekar aae, ye lafz aaya hai. Chunache irshad-e-Baari Ta'ala hai:

Ibrahim ﷺ Ki Biwi Khadi Thi, Hans-padi Aur Ham Ne Use Ishaq ﷺ Ki Khushkhabri Di Aur Ishaq ﷺ Ke Baad Yaqoob ﷺ Ki. Wo Haae-haae Karne Lagi Ke Main Janungi? Halaanke Main Baanjh Hoo'n Aur Ye Mera Khaawind Boodha Hai, Ye Beshak Ajeeb Amr Hai. Farishto'n Ne Kaha: Tu Khuda Ki Qudrat Se Taajjub Karti Hai? Aye Ibrahim ﷺ Ke Ghar Waalo, Tum Par Allah Ki Rahmat Aur Uski Barkate'n Hain, Beshak Wo Taareefo'n Waala Aur Buzurgi Waala Hai.

وَأَمَّا أَنَّهُ فَأَبَىٰ فَفَضَحَكَتْ فَبَشَّرْنَاهَا
بِإِسْحَاقَ ۖ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ
﴿٥١﴾ قَالَتْ يُونِئَتِي ٱلْأَيْدُ وَأَنَاْ عَجُوزٌ
وَهَٰذَا بَعْلِي شَيْخًا ۚ إِنَّ هَٰذَا لَشَيْءٌ
عَجِيبٌ ﴿٥٢﴾ قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ
ٱللَّهِ رَحِمَتِ ٱللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ
ٱلْبَيْتِ ۖ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٥٣﴾

(Surah Hud 11: 71-73)

Allah Ta'ala ne us lafz ko apne farishto'n ki zabaan se khaas Hazrat Ibrahim ﷺ ki zuaja-e-mutahhara ke liye istemaal farmaya hai.

Shia-ulama-o-mufasssireen ne bhi is baat ka iqraar kiya hai. Tabarsi^① ne 'Majma'-ul-bayaan'^② aur Kashaani ne 'Manhaj us Saadiqeen'^③ mein. Agarche uski intihaai ghalat-o-be-buniyaad taaweel ki hai, taahm is baat ko tasleem kiya hai.

Allah Ta'ala ne apne kalaam-e-mohkam mein Hazrat Musa ﷺ ke qisse mein bhi isi tarah farmaya hai. Irshad hai:

¹ T: (تَجَوُّزًا) Tajweez ke taur par, riaayatan [RKT]

² ① Tabarsi ka naam Abu Ali al-Fazl bin al-Hasan at-Tabarsi hai. Uska shumaar chatti sadee ke faazil-tareen shia ulama mein kiya jaata hai. Uski tafseer paanch jildo'n aur dus paaro'n mein maujood hai.

³ ② V3 P180 [Matba Ahaya ut Turaas-ul-Arbi, Beirut]

⁴ ③ V4 P493 [Tehran]

Tu Jab Musa ﷺ Ne Muddat Poori Karli Aur Apni Biwi Ko Le Kar Chal Pade, Musa ﷺ Ne Toor Ki Jaanib Aag Mehsoos Ki. Apni Biwi Se Kehne Lage Thehro Maine Aag Mehsoos Ki Hai.

فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا.
(Surah-al-Qasas: 29)

Is aayat mein ‘لأهله’ se Hazrat Musa ﷺ ki zauja muraad hain.

Is muqaam par tamaam shia-mufasssireen muttafiq hain ke ‘ahl’ se muraad Aap ﷺ ki biwi hain. Is liye ke us waqt Aap ﷺ ki biwi ke siwa koi doosra Aap ﷺ ke saath nahi tha.

Tabarsi ‘اهل موسى’ (Ahle Musa) ki tafseer karte hue kehta hai ke “*Suran-an-Naml mein Allah ke is irshad ‘إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ’¹ se muraad Aap ﷺ ki biwi hain, jo Hazrat Shuaib ﷺ ki beti thee’n*”. (Tafseer Majma’-ul-Bayaan: V4 P211 (Surah-an-Naml))

‘وسار بأهله’ ki tafseer mein bhi kehta hai: “‘اهل’ ka matlab Aap ﷺ ki biwi hain”. (Tafseer Majma’-ul-Bayaan: V4 P250 (Surah-al-Qasas))

Qummi² ne bhi apni tafseer³ mein yehi kaha hai.

Uroosi Huwaerzi apni tafseer ‘Noor us Saqlain’ mein aur Kashaani tafseer ‘Manhaj-us-Saadiqeen’ mein yehi kehte hain. Inke alaawa doosre shia-mufasssireen ne yehi bayan kiya hai.

Quran-e-Paak mein Surah-al-Ahzaab ki aayat 33 mein ‘اهل البيت’ ka lafz aaya hai:

Aye Ahle Baet! Bas Allah To Chaahta Hai Ke Wo Tum Se Naapaaki Door Karde Aur Tumhe’n Bilkul Paak-saaf Karde.⁴ (Surah-al-Ahzaab: 33)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

¹ T: Urdu pdf mein aayat ‘وَإِذْ قَالَ’ se shuru hui hai, jabke quran mein baghair ‘و’ ke ‘إِذْ قَالَ’ se shuru hui hai. Is liye yahan ‘و’ ko red font mein likha gaya hai. [RSB]

² ④ Qummi ka poora naam Abul Hasan Ali bin Ibrahim al-Qmmi hai. Teesri sadee hijri ke shia-ulama mein mumtaam samjha jaata hai. Ibtidaai shia-mufasssireen ka imam hai.

³ ⑤ V2 P139 [Najaf, 1386h edition]

⁴ T: Urdu pdf mein sirf Quran ki aayat likhi hui thi, aur ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

Yahan bhi ye lafz khaas aur par qissa azwaaj-e-mutahharaat (rizaa) ke siyaaq¹ mein irshad hua hai.

Aur Jaahiliyyat-e-Oola Ki Tarah Barhana Na وَلَا تَبْرَحْنَ كَبْرَجَ الْجَاهِلِيَّةِ الْأُولَى...
Phirna. (Surah-al-Ahzaab: 33) الْأَيَّة.

Jo bhi in aayaat ko padhe, wo ba-nazar-e-awwal hi ye baat poori tarah jaan sakta hai ke ye lafz khaas Nabi-e-Kareem ﷺ ki Azwaaj-e-Mutahharaat (rzaa) ke baare mein istemaal kiya gaya hai. Is liye ke ibtida-e-aayat mein bhi aur saabiqa aayaat mein bhi mukhaatib sirf Nabi-e-Kareem ﷺ ki Azwaaj-e-Mutahharaat (rzaa) hi hain. Doosri mulhiqa² aayaat mein bhi Aap ﷺ ki Azwaaj-e-Mutahharaat (rizaa) hi ka zikr hai.

Chunache Ibne Abi Haatim aur Ibne Asaakir, Ikrima رضى الله عنه ki riwayat se aur Ibne Mardwiya, Saeed bin Jubair رضى الله عنه ki riwayat se Hazrat Abbas رضى الله عنه se riwayat karte hain ke *“Ye aayat Nabi-e-Kareem ﷺ ki Azwaaj-e-Mutahharaat (rizaa) hi ke baare mein naazil hui hai”*. (Dekhiye Daaera Maarif Islamiya Mustashriq ‘A. S. Thriton’ ka urdu maqaala: V3 P576 [Lahore, Pakistan])

Shaukani apni tafseer mein kehte hain: *“Ibne Abas رضى الله عنه, Ikrima رضى الله عنه Ataa, Kalbi, Maqaatil, aur Saeed bin Jubair ne kaha hai ke is aayat mein mazkoor ahle baet se Nabi-e-Kareem ﷺ ki Azwaaj-e-Mutahharaat (rizaa) hi muraad hain”*. Uske baad kaha ke *“Allah Ta’ala ke is irshad: ‘وَإِذْ كُنَّا مَا يَنْتَلِي فِي بُيُوتِكُنَّ’ (Surah-al-Ahzaab: 34) se maaloom hota hai ke ‘البيت’ se Nabi-e-Kareem ﷺ ka ghar, aur Aap ﷺ ki Azwaaj-e-Mutahharaat (rizaa) ke rehne ki jagah muraad hai. Aur siyaaq-e-aayat ‘وَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ (Surah-al-Ahzaab: 59) se lekar aakhir aayat*

Aur Tumhare Gharo’n Mein Jo Allah Ki وَإِذْ كُنَّا مَا يَنْتَلِي فِي بُيُوتِكُنَّ مِنْ آيَاتِ
Aayaat Aur Sunnat (ki baate’n) Padhi Jaati اللَّهِ وَالْحِكْمَةُ إِنَّ اللَّهَ كَانَ لَطِيفًا
Hain Wo Yaad Karo, Yaqeenan Allah حَبِيبًا ۝
Nihayat Baareek-been, Khoob Baa-khabar
Hai. (Surah-al-Ahzaab: 34)

¹ T: (سياق) Kisi ibarat mein kisi lafz ya qaul ke aage peeche ka matan, context [RKT]

² T: (مُلْحَقَه) Saath laga hua, mila hua, muttasil, shaamil, munsalik, waabasta [RKT]

tak Azwaaj-e-Mutahharaat (rizaa) hi ka zikr chal raha hai”.

Hadees mein bhi ye lafz aaya hai, hadees mein mazkoor hai ke Nabi-e-Kareem ﷺ Hazrat Ayesha رضى الله عنها ke kamre mein daakhil hue aur farmaya: ‘السَّلامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ’ (Assalamualaikum ahl-al-baet wa rahmatullah), Hazrat Ayesha رضى الله عنها ne jawaab mein farmaya: ‘وَعَلَيْكَ السَّلامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’ (Walaikum assalam wa rahmatullahi wa barakatahu). (Sahih Bukhari: Kitab ut Tafseer)

Baet-un-Nabi ka matlab hai Huzoor ﷺ ka wo ghar jahan Aap ﷺ apni biwiyo’n ke saath rehte the.

Haasil-kalaam ye ke ahle-baet-un-Nabi se asli aur haqiqi taur par Aap ﷺ ki biwiyaa’n muraad hain, lekin wasee-tar mafhoom ke etebaar se Aap ﷺ ki aulaad, Aap ﷺ ke chacha aur unke bete bhi shaamil hain. Jaesa ke hadees mein aaya hai ke Nabi-e-Kareem ﷺ ne Hazrat Fatima رضى الله عنها, Hasnain, aur Hazrat Ali رضى الله عنه ko apni chaadar mein le kar farmaya: “*Ya Allah! Ye mere ahle-baet hain*”. Taake wo Allah ke is irshad mein shaamil ho jaae’n:

Aye Ahle Baet! Bas Allah To Chaahta Hai Ke
Wo Tum Se Naapaaki Door Karde.¹ (Surah-al-
Ahzaab: 33) اِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
الرِّجْسَ أَهْلَ الْبَيْتِ.

Isi tarah Aap ﷺ ne apne chacha Abbas رضى الله عنه ko bhi is aayat mein shaamil karne ke liye apni chaadar mein liya.

Shia Ke Nazdeek Ahle Baet Kaun Hain

Jahan tak shia-hazraat ka taalluq hai wo iske bar-aks² chalte hain. Aur ahle baet-un-Nabi ﷺ ko sirf in chaar (4) Ali, Fatima, Hasan, aur Hussain رضى الله عنه tak mehdood samajhte hain. Aur unke alaawa kisi ko ahle baet nahi samajhte. ³ Ek aur dilchasp nukta ye hai ke Hasnain رضى الله عنها ko chod kar

¹ T: Urdu pdf mein sirf Quran ki aayat likhi hui thi, aur ye tarjuma Ahsan-ul-Kalaam, Darussalam edition se liya gaya hai [RSB]

² T: (بَرَعَكُ) Ulta, bar-khilaaf, mukhaalif, opposite [RKT]

³ ¹ Na jaane Hazrat Ali رضى الله عنه ki takhsees*, Aap ﷺ ke doosre damaado’n, Hazrat Usman-zun-Noorain رضى الله عنه, jin ke nikaah mein yeke baad deegare Nabi ﷺ ki do (2) betiyaa’n aaee’n. Aur Abul

Hazrat Ali عليه السلام ki baaqi saari aulaad ko ahle baet se khaarij samajhte hain. Unke nazdeek Hazrat Ali عليه السلام ki aulaad, Muhammad bin Hanafiya, Abu Bakr, Umar, Usman, Abbas, Jaafar, Abdullah, Obaidullah, Yahya waghaera baarah (12) bete aur athaara (18) ya unnees (19) betiyaa'n (ba-ikhtilaaf-e-riwayaat) sab ahle baet se khaarij hain. Shia, Rasool Allah ﷺ ki beti Hazrat Fatima عليها السلام ko bhi ahle baet se nikaal dete hain. Kyouнке wo Aap ﷺ ki betiyo'n, Zainab, Umme Kulsoom (rzaa) aur unki aulaad ko ahle baet mein se nahi samajhte, ye latifa bhi khoob hai.

Aesa hi wo Hazrat Ali عليه السلام ke bete Hasan عليه السلام ke saath bhi karte hain aur unki aulaad ko bhi ahle baet mein daakhil nahi samajhte. Isi par bas nahi, isse ziyaada dilchasp baat ye hai ke Hazrat Hussain عليه السلام ki har us aulaad ko ahle baet se khaarij kar dete hain jo unke be-buniyaad maslak ki paerawi aur unki man-chaahi baato'n par chalne se inkaar karta hai.

Hazrat Hussain عليه السلام ki aulaad mein se bahut-so'n par unho'n ne jhoota, faasiq-o-faajir aur kaafir-o-murtad hone ke fatwe lagaae hain. Rasool Allah ﷺ ke chacha-zaad bhaiyo'n, phoophiyo'n, aur unki aulaad ko galiyaa'n dee'n aur kaafir tak kaha. Hatta ke Hazrat Ali عليه السلام ko chod kar Abu Taalib ki doosri aulaad ke saath bhi yehi bartaaon kiya hai.

Ye baat bhi laayaq-e-zikr hai ke shia-hazraat, Hazrat Fatima عليها السلام ke alaawa Aap ﷺ ki teen (3) betiyo'n, Aap ﷺ ki Azwaaj-e-Mutahharaat (rizzaa) aur unki aulaad ko bhi ahle baet mein shaamil nahi samajhte. Ham nahi samajh paae ke ye kaesi taqseem hai aur kyouنkar ye taqseem ki gai hai. Kis buniyaad par wo aesa karte hain?

Ziyaada theek aur waazeh lafzo'n mein you'n kaha jaa sakta hai ke shia-hazraat ke yaha'n ahle baet ka tasawwur Hazrat Fatim ki aadhi

Aas عليها السلام bin Rabee jo Hazrat Zainab عليها السلام ke shauhar aur Umama ke waalid hain, ko chod kar kaese karli gai? Agar ye takhsees is wajah se hai ke Aap ﷺ Nabi ﷺ ke chachazaad bhai the to kya Hazrat Ali عليه السلام akele the, Jaafar عليه السلام aur Aqeel عليه السلام Aap ﷺ ke chacha-zaad bhai nahi the? Iske alaawa Aap ﷺ ke sage chacha Hazrat Abbas عليه السلام bin Abdul Muttalib unke bete aur doosri aulaad bhi to hai, iska koi jawaab?

*T: (تخصيص) Makhsoos karna, makhsoos hona, khaas karna [RKT]

shakhsiyat, Hazrat Ali عليه السلام ki aadhi shakhsiyat, Hazrat Hasan عليه السلام ki aadhi shakhsiyat, Hussain عليه السلام se le kar Hasan Askari tak nau (9) imaamo'n aur daswe'n khayaali-o-mauhoom¹ imam, jo na paeda hua hai aur na aainda kabhi hoga se qaaem hai.

Ye mafhoom hai shia ke nazdeek ahle baet ka.

Lafz-e-Shia Ka Mafhoom

Lafz 'shia' ke baare mein mashoor zaban-daan Zubaidi kehta hai: *"Har wo giroh jo kisi ek cheez par muttafiq ho jaae, use shia kaha jaaega. Jo bhi kisi doosre aadmi ki madad kare ya uske giroh mein shaamil ho jaae, use kaha jaaega. 'شيعة مشايعة' 'شيعه له' se maakhuz² hai, jiske maane itaa-at-guzaari aur ittiba karne ke hain"*. (Taaaj-ul-Uroos: V5 P405)

Mashoor arbi zabaan-daan Ibne Manzoor Afriqi likhta hai: *"Shia logo'n ke us giroh ko kaha jaata hai jo kisi ek cheez par ittifaaq rakhte ho'n, lekin ab ziyaada-tar unke baare mein bola jaane laga hai jo Ali عليه السلام aur unke ahle baet ke paeruaakr hain"*. (Lisaan-ul-Arab: V8 P188)

Mashoor shia-imam Naubakhti^{①3} 'Firqa-ash-Shia' mein likhta hai: *"Shia, Ali عليه السلام bin abi Taalib ki jamat ke logo'n ko kehte hain. Nabi-e-Kareem ﷺ ke zamane mein use shia-ali kaha jaata tha, uske bad sirf shia kaha jaane laga. Ye Hazrat Ali عليه السلام ki imaamat ke qaael hain. Shia teen (3) firqo'n mein bat gae hain. Ek firqa kehta hai: 'Rasool Allah ﷺ ke baad Ali عليه السلام imam hain, unki itaa-at farz hai aur unke baad bhi imaamat ka silsila jaari hai'. Ek firqa kehta hai ke: 'Ali عليه السلام Rasool Allah ﷺ ke sabse ziyaada qareeb aur haqdaar the'. Dono firqe Abu Bakr aur Umar رضي الله عنهما ko sahi qaraar dete hain. Wo kehte hain ke Ali عليه السلام ne khud iqtidaar unke supurd kiya tha aur us baat par khush the. Aur Ali عليه السلام ne majboor ho kar nahi, balke khush-dili se dono ke haath par baeat ki*

¹ T: (مَوْبُوم) Wahem kiya gaya, khayaali, farzi [RKT]

² T: (مَأْخُود) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

³ ① Naubakhti ka naam Abu Muhammad Hasan bin Musa Naubakhi hai. Teesri sadee-hirji mein paeda hone waale shia ke bade aur motamad* ulama mein iska shumaar hota hai.

*T: (مُعْتَمَد) Jis par logon ko etemaad ho, bharosa kiya hua, qaabil-e-etebaar [RKT]

thi". (Firqa tush Shia Abu Muhammad Hasan bin Musa Naubakhti: P39-42 [Al Haidariya edition 1959])

Mashoor shia-musannif Mohsin Ameen apni kitaab mein Azhari se naql karte hue likhta hai: *"Shia us giroh ka naam hai jo Nabi ﷺ ke khandaan ko bahut aziz rakhta aur unki paerawi karta hai"*. (Ayaan ush Shia: V1 P11 Bahes Awwal [Beirut 1960 edition])

Uske baad Tajuddin al-Hussaini ki ibaaarat naql karta hai ke: *"شيعة الرجل" (Shia-tur-rajul) kisi aadmi ke paerukaaro'n aur muaawineen¹ ko kaha jaata hai. Arbi mein kaha jaata hai 'اهل' iske maane hain: Usne uski paerawi ki. Aur 'اهل' ka matlab hai, paerawi karne waala aur dar-asl shia apne imaamo'n ke muaawineen-o-muttabieen the. Unhe'n shia ke naam se isi liye pukaara jaata hai ke jab khilaafat Banu Hashim se Banu Umaiyya ke paas chali gai aur Hasan bin Ali رضي الله عنه se Muawiya bin Sakhr ne iqtidaar le liya aur yeke-baad-deegare² Banu Umaiyya mein se khalifa bante chale gae".*

"Us waqt musalmano ki ek kaseer taadaad, jin mein muhaajir bhi the aur ansaar bhi, Banu Umaiyya se bad-dil ho kar Banu Hashim ko pasand karne lagi. Us waqt Ali رضي الله عنه aur Abbas رضي الله عنه ki aulaad maujood thi, ye unse jaa mile. Ye log samajhte the ke Banu Hashim, Banu Umaiyya se khilaafat ke ziyaada haqdaar hain. Unho'n ne Banu Hashim ki madad ki aur unka saath diya. Unke muaawineen-o-muttabieen bane. Isi wajah se unhe'n shia Aal-e-Muhammad ﷺ kaha jaane laga. Us waqt tak Banu Ali aur Banu Abbas ke darmiyan fikr-o-mazhab ka koi ikhtilaaf nahi tha".

"Jab Banu Abbas ka daur-e-hukumat aaya aur Abbasi darindo'n ne Banu Umaiyya se iqtidaar cheen liya to shaetaan ne un mein pohoot daal di aur Banu Abbas aulaad-e-Ali par zulm-o-sitam karne lagi. Us waqt ek giroh aesa paeda ho gaya jo Banu Abbas ki harkato'n ko sakht na-pasand karta tha aur aulaad-e-Ali ko pasandeedgi ki nazro'n se dekhta tha. Ye log aulaad-e-Ali ko khilafat ke ziyaada ahl aur haqdaar

¹ T: (مُعاون) Madadgaar, saath dene waala [RKT]

² T: Lagataar, ek ke baad doosra [RKT]

samajhte the. Us waqt se uska naam shia ho gaya. Ye log is baat ke qaael hain ke Ali ؑ ki aulaad mein Imamiya ki imaamat ka silsila Qaaim Mahdi Muhammad bin Hasan tak barqaraar hai. Ye apne pehlo'n ki tarah Ali aur Abbas ki aulaad ke paerukaar nahi". (Ayaan ush Shia: P13-14 Ghayatul Ikhtisaar Fee Akhbaar-ul-Buyutaat-til-Ilmiya-tul-Mahfoozah Minal Ghubaar se manqool)

Ek doosra muaasir-shia kehta hai: *"Shia apne asli aur lughawi maane ke etebaar se kisi aadmi ke muttabieen aur muaawineen ko kaha jaata hai, lekin ziyaada-tar ye lafz Ali ؑ aur unke ahle baet ke paerukaar hazraat par bola jaata hai".* (Syedn Ameer Muhammad Kaazmi ki kitab 'Ash Shia Fee Aqaaidahum o Ahkaamahum': P16 [Beirut edition] Is ibaatat se maaloom hota hai ke Shia Aal-Baet-un-Nabi ﷺ ke maanne waale nahi, balke Nabi ﷺ ko chod kar Ali ؑ ki paerawi karne waale hain. Farq numaaya'n hai!!)

Mashoor musannif Mugniya kehta hai: *"Shia wo hain jo Ali ؑ se, unke muttabeen se, unse mohabbat karne waalo'n aur unke maanne waalo'n se mohabbat kare'n".* (Ash-Shia-Fil-Meezaan: P17-18)

Shia-musannif Muhammad Hussain Al Kaashif al-Ghita likhta hai: *"Ye lafz (yaane shia) Ali ؑ aur aulaad-e-Ali ؑ ke muttabieen par aur unke maanne waalo'n par is kasrat se bola jaane laga ke unka naam ban gaya".* (Asl-ush-Shia-wa-Usooliha [Beirut 1960 edition])

Aimma Ke Baare Mein Shia Motaqadaat

Ye giroh wo muttabieen-e-Ali ؑ aur aulaad-e-Ali ؑ ki madh-o-taareef¹ mein mubaalaga-aaraai² se kaam lete hue tamaam hado'n se guzar gaya, us par unho'n ne apne deen-o-mazhab ki buniyaad rakhi aur yehi unka mustaqil deen ho gaya. Ek aesa deen, jo us deen se yaksar be-taalluq aur alag hai jo sacche Muhammad ﷺ le kar aae the. Ahadees waza'³ kar li aur kehne lage: *"Deen sirf Ali ؑ ke paerukaaro'n, unki aulaad aur unse mohabbat karne waalo'n ka hai".* Jataate phirte hain ke hame'n unse bada taalluq aur mohabbat hai. Unke liye bada

¹ T: (مُدْح) Taareef, tauseef, sataaish, sanaa [RKT]

² T: (مُبَالَغَة آرَائِي) Badha Chadha kar bayan karna, hadd se badh kar taareef ya buraai karna [RKT]

³ T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]

ehteraam karte aur unke farmabardaar hain. Unki taraf jhooti nisbate'n karte hain.

Apni kitaab 'Kaafi' ¹ mein ek hadees naql karte hain: *"Bareed bin Muawiya se riwayat karte hain, wo kehte hain ke main Mina mein Fastaat ke muqaam par Abu Jaafar ؑ ke paas maujood tha, unho'n ne kati hui taango'n waale Ziyaad al-Aswad ko dekha. Us par taras aaya to usse poocha: 'Tumhari taanto'n ko kya hua?' Usne jawaab diya: 'Main apne oont se gir pada'. To Hazrat Abu Jaafar ne usse hamdardi ka izhaar kiya. Usi dauraan Ziyaad ne kaha ke: 'Mujhe khayaal guzarta hai ke main tabaah-o-barbaad ho chuka hoo'n, lekin jab main sochta hoo'n ke mujhe aap se mohabbat hai to meri nadaamat khatam ho jaati hai'."*

"To Abu Jaafar ؑ ne kaha: 'Deen mohabbat hi ka naam hai'. Ek aadmi Nabi ؑ ke paas aaya aur kaha ke: 'Main namaz nahi padhta, lekin namaziyo'n se mohabbat karta hoo'n. Khud roza nahi rakhta lekin rozadaaro'n se mohabbat karta hoo'n'. To Rasool Allah ﷺ ne farmaya: 'Tu uske saath hoga jisse mohabbat karta hai aur tujhe apne kiye ka badla milega'. Uske baad (Abu Jaafar ne) kaha: 'Tum kya chaahte ho, agar aasmaan se koi musibat naazil ho to har qaum apni-apni panahgaaho'n ki jaanib lapkegi aur ham apne Nabi ؑ ke haa'n panaah lenge aur tum hamare yaha'n panaah loge'." (Ar-Raudha Minal Kaafi Abu Jaafar Muhammad bin Yaqoob Kulaeni (d 319h) Baab Wasiya-tun-Nabi ؑ li-Ameer-ul-Momineen: V8 P80 [Darul Kutub al-Islamiya, Tehran])

Isi tarah ki ek riwayat shia ki mashoor kitaab 'الاصول من الكافي' mein naql ki gai hai: *"Shia ke paachwe'n imam Hazrat Jaafar ne kaha: Hamari mohabbat imaan hai aur ham se bughz kufr hai"*. (Al-Usool Minal Kaafi: Kitab-ul-Hujjah: V1 P188)

Ek aur riwayat mein hai: *"Jo bhi ham se mohabbat kare aur hamari paerawi kare, Allah uska dil paak kar deta hai. Aur Allah us waqt tak kisi aadmi ka dil paak nahi karta jab tak ke wo hamara farmabardaar*

¹ ¹ Kulaini ki kitab Kaafi, shia ki ahem-tareen hadees ki kitaab hai. Unki sihaah-e-arba mein shumaar ki jaati hai. Shia ke nazdeek ye kitaab usi paae ki hai jo Ahle Sunnat ke nazdeek Sahih Bukhari ka darja hai.

na ban jaae aur taabe na ho jaae. Agar usne hamari itaa-at qubool karli to Allah use sakht hisaab se bacha lega aur sakht dar waale (qiyaamat ke) din uski hifaazat karega". (Al-Usool Minal Kaafi: V1 P194)

Kaafi mein ek aur riwayat manqool hai: (Jiske mutaalliq unke imam-e-ghayab ka kehna hai ke ye kitab hamare shia ke liye kaafi hai). (Muntahi al-Amal: P298; Saafi: V1 P4; Mustadrak-ul-Wasaail: V3 P532-533; Muaasharal Usool: P31 se manqool; Nihaayatud-Durriyah: P219; Raudhaat-ul-Jinaat: P533)

... Us kaafi mein wo Abu Hamza se naql karte hain ke: *"Usne kaha, mujh se Abu Jaafar (عليه السلام) ne kaha: Allah ki ibaadat wohi karta hai jo Allah ki maarifat rakhta hai, jo Allah ki maarifat nahi rakhta wo be-khabri-o-gumraahi mein ibaadat karta rehta hai. Maine kaha ke aap par qurbaan jaau'n, Allah ki maarifat ka kya matlab hai. Abu Jaafar ne kaha: Allah, uske Rasool (ﷺ), uski aal aur Ali (عليه السلام) ke muttabieen ki tasdeeq karna aur unki paerawi-o-iqtida karna. Aimma (عليهم السلام) ki paerawi karna aur Allah ke dushmano se Allah ko paak samajhna, is tarah Allah ki maarifat haasil ki jaati hai"*. (Al Usool Minal Kaafi: V1 P180 Kitaab-ul-Hujjah Baab Maarifatul Imam war Radd Alaeh)

Aur unke aimma ka bhi unke nazdeek jo muqaam-o-mansab hai, wo nubuwat-o-risaalat se kisi tarah kam nahi. Chunache Iran ke saabiq hukmran Khomeini apni kitaab 'ولاية الفقيه او الحكومة الاسلامية' mein kehta hai: *"Ye baat bhi hamare mazhab ke lawazimaat¹ mein se hai ke aimma ko un roohaani-o-maanawi muqamaat par faaiz samjhe'n jin par koi muqarrab farishta, nabi aur rasool bhi faaiz nahi hota. Hamari riwayaat mein bataya gaya hai ke is kaaenaat ke wujood-pazeer² hone se pehle aimma arsh-e-khuda-wandi ke saae tale noor ki shakl mein maujood the. Aur aimma ne kaha ke hamari khuda ke saath kuch aesi haalate'n hain jin tak na kisi farishte ki pohonch hai aur na kisi nabi-o-rasool ki. Ye wo asaasi aur buniyaadi etiqadaat³ hain jin par hamara mazhab qaaem hai"*. (Asal kitab Faarsi mein hai, jiska naam 'Wilaayat-e-Faqeeh Dar Khusoos Hukoomat-e-Islami' hai. Imam Khomenie ke naaem ne murattab ki hai)

¹ T: (لوازمات) Zaroori, laazmi ashia, saamaan [RKT]

² T: (وُجُود يَذِير) Wujood paane waala, zuhoor mein aane waala, numudaar, zaahir [RKT]

³ T: Yaqeen, aqeedat-mandi, taazeem-o-taqaddus ya etimaad ki binaa par dil ka jhukaao [RKT]

Janab Khomeini ki ye baat nai ya haeraan-kun nahi, balke poori shia-qaum ka apne aimma ke baare mein yehi aqeeda hai. Ibne Baabwiya Qummi, jiska laqab sadooq hai, apni kitab mein (jo un ke sihaah-e-arba mein shumaar ki jaati hai) us qaul ko Rasool Allah ﷺ ki taraf mansoob karta hai. Aur riwayat naql karta hai ke: *“Jaabir bin Abdullah Ansari ؓ ne ek din sawaal kiya: Ya Rasool Allah ﷺ hamara ye haal hai to Aap ؓ ka kya haal hoga aur Aap ؓ ke baad jo wasee¹ paeda honge, unka kya haal hoga? Rasool Allah ﷺ kuch der khamosh-o-mutafakkir² khade rahe aur phir farmaya: Aye Jaabir tum ne bahut badi baat poochi hai aur uska mutahammil wohi ho sakta hai jise bahut ziyaada rahmat se nawaaza gaya ho. Yaqinan Ambiya aur Ausiya³ azmat-e-khudawandi ke noor se paeda hue hain. Khuda unhe’n paakiza pushto’n aur paakiza rahmo’n mein wadeeat karta hai. Unki hifaazat khuda ke farishte karte hain, un ki parwarish khuda ki hikmat se ki jaati hai. Ilm-e-khudawandi ki ghiza deen-e-islam jaati hai, unki poori taareef nahi ki jaa sakti. Unke ahwaal tum nahi samajh sakte, kyonke wo zameen par khuda ke sitaare hain, kaaenaat mein uski nishaniya’n hain. Uske bando’n par hukmraan hain, unke noor se shahr raushan hain, uski makhlooq par hujjat hain. Aye Jaabir! Ye makhfi ilm-o-khazina⁴ hai, ise uske ahl ke siwa sab se poshida rakha”*. (Man La Yahduru al-Faqeeh: V4 P414 aur 415, Baab un Nawaadir Fil Ahwaal-ul-Ambiya wal Ausiya Fil Wilaadah)

Shia-musannif Kulaeni likhta hai ke: *“Mansab-e-Imaamat, nubuwwat risaalat aur khullat⁵ se bhi baala-tar hai. Apne chatte Imam Jaafar bin Muhammad Baaqir ki taraf jhooti nisbat karke ye riwayat bayan ki ke, Khuda ne Ibrahim ko pehle Abd banaya, phir Nabi banaya, pehle Nabi banaya, phir Rasool banaya, pehle Rasool banaya phir Khaleel banaya, aur pehle khaleel banaya tab Imam banaya”*. (Al Hujjah Minal Usool: V1 P174 aesi hi riwayat apne waalid se bhi ki hai)

¹ T: (وَصِي) Jise koi kaam ya mansab diya gaya ho, wo shakhs jiski jaanashini ke liye wasiyyat ki gai ho [RKT]

² T: (مُتَفَكِّر) Ghamgeen, udaas, soch/fikr mein dooba hua [RKT]

³ T: Wasee (وَصِي) ki jamaa, wo log jinhe’n wasiyyat ki gai ho [FL]

⁴ T: (خَزَائِنَة) Khazaana, kisi shae ki bohtaata [RKT]

⁵ T: (خُلَّت) Dosti, mohabbat [RKT]

Mashoor shia-mohaddis Hurr Aamli¹ ne apni kitaab mein ek mustaqil baab qaaem kiya hai, jiska unwaan hai: “‘Baarah (12) Imam Ambiya, Ausiya, aur Farishto’n Waghaera Tamaam Makhluqaat Se Afzal Hain Aur Ambiya Farishto’n Se Afzal Hain’. Us baab mein usne bahut si riwayaat naql ki hain. Ek riwayat ye bayan ki hai ke Jaafar ne kaha: Khuda ne oolil-azm rasool paeda kiye aur unhe’n ilm ki fazilat bakhshi, hame’n unke ilm ka waaris banaya aur un par ilm mein bar-tari deen-e-islam. Rasool Allah ﷺ ko wo ilm diya gaya jo unko nahi diya gaya tha aur hame’n unka ilm bhi diya gaya hai”. (Hurr Aamli ki kitab Al Fusool-ul-Muhimmah: P152)

Kulaeni Abu Abdullah se ek aur riwayat bayan karta hai: *“Jo Ali (عليه السلام) lekar aae hain, use apna lo, aur jisse unho’n ne mana kiya hai, ruk jao. Un (Ali) ko aesi fazilat deen-e-islam gai hai jaesi fazilat Muhammad (ﷺ) ko di gai hai. Aur Muhammad (ﷺ) tamaam makhluqaat se afzal hain. Ali ke ahkamaat mein se kisi cheez par bhi nukta-cheeni karna aesa hai, goya Allah aur uske Rasool par nukta-cheeni karna. Unki kisi choti ya badi baat ko radd karna khuda ke saath shirk karne ke mutaraadif hai. Ameer-ul-Momineen (عليه السلام) ek aesa darwaza hain ke usi se guzar kar nabi ke paas pohoncha jaa sakta hai. Jo unke raaste ko chod kar doosre raaste par chala, halaak hua, usi tarah ek ke baad doosre aane waale tamaam ambiya ko fazilat deen-e-islam gai hai”.*

“Khuda ne unhe’n zameen ke sutoon banaya hai, jis par ahle zameen baste hain. Wo zameen ke oopar aur paataal ke neeche khuda ki hujjat hain. Ameer-ul-Momineen (عليه السلام) aksar kaha karte the, main jannat-o-dozakh ka taqseem karne waala hoo’n. Main Farooq-e-Akbar hoo’n aur main hi saahib-e-kaha (Hazrat Musa (عليه السلام) ka laqab) aur main hi

¹ ① Hurr Aamli ka naam Muhammad bin Hasan Mashghari Aamli hai. 1032h mein Jabl-ul-Aamil ki ek basti mein paeda hua. Shiyyo’n ke bade ulama mein uska shumaar hote hai, mutaaddid kitaabo’n ka musannif hai, un mein se ye ek kitaab hai, jiska hawaala diya gaya hai. Aur ek ‘Wasaael-ush-Shia Ilaa Tehseel Masa’ael-ush-Sharia’ hai, jis mein usne ahkaam-e-shariya se mutaalliq shia-hazraat ki hadeese’n sattaar (70) kitaabo’n se naql ki hain, jo ziyaada mashoor hain. Ramzan 1104h mein Khorasan ke muqam par faut hua.

saahib-e-maesam¹ hoon”.

“Mere baare mein tamaam farishto’n, jibraeel, aur taam rasoolo’n ne waesa hi iqraar kiya hai jaesa iqraar Muhammad ﷺ ke liye kiya tha. Mujh par waesi hi cheez naazil ki gai hai, jaesi Muhammad ﷺ par naazil ki gait hi, jo Rabb ki taraf se naazil-shuda hai. Rasool Allah ﷺ dua karte the to ataa kiya jaata tha, main dua karta hoo’n to ataa kiya jaata hai. Wo bhi uske kalaam se guftagu karte the, main bhi uske kalaam se guftagu karta hoo’n. Mujhe aesi khoobiyaa’n di gai hain, jo mujh se pehle kisi ko nahi di gae’n. Mujhe aafato’n aur musibato’n ka ilm diya gaya hai. Ansaab aur fasl-e-khitaab ka ilm diya gaya hai, jo meri nazro’n se ojhal hai” .²

Shia-mufasssireen ka imam, Ibrahim Qummi, jiski tafseer ke baare mein kaha jaaa hai ke ‘Uski tafseer bahut si tafaseer ke liye asal-ul-usool ki haesiyat rakhti hai. Ye asal mein saadiqeen ﷺ (Jaafar aur Baaqir) ki tafseer hai. Imam Askari ke zamane mein muallif ne ise taaleef kiya. Un riwayaat ko bayan karne waala Imam Riza ﷺ ka sahabi tha, jisne apne bete se ye riwayaat bayan kee’n’.”. (Muqaddama Tafseer Qummi Syed Taiyyab Moosawi Jazaari Shiee: P15)

Us tafseer mein ‘وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ’³ ke zimn mein kehta hai: “Allah Ta’ala ne tamaam ambiya se apne nabi Muhammad ﷺ ke baare mein ahd liya” uske baad likhta hai: “Khuda ne Aadam se le kar baad mein aane waale tamaam Ambiya ﷺ se ye ahd liya ke jab wo duniya mein jaaenge to Ameer-ul-Momineen ﷺ ki madad karenge. ‘لَتُؤْمِنُنَّ بِهِ’ Yaane Rasool Allah ﷺ par imaan laaenge. Aur ‘وَلَتَنْصُرُنَّهُ’ yaane, Ameer-ul-Momineen ki madad karenge” . (Tafseer Qummi: V1 P106 [Matba an-Najaf 1386h])

Shia-mufasssir Ayyashi⁴ ne apni tafseer mein us par mazed izaafa

¹ ① Yaane kaafir aur momin ke darmiyaan tameez karne waala hoo’n. Goya ke mere haath mein ‘maesam’ (ميسم) hai, jisse main kaafir ki peshani par nishaan lagata hoo’n.

² T: Urdu pdf mein reference nahi likha hai [RSB]

³ T: Surah Aale Imran 3: 81

⁴ ① Ayyashi ka poora naam Abu an-Nasr Muhammad bin Masood Ayyashi Salami Samarqandi hai. Teesri sadee-hirji ke shia ulama mein mumtaaz muqaam ka haamil hai. Najaashi ne uske

kiya aur is aayat ke zimmn mein likha hai: *“Aadam se lekar aab tak koi nabi aur rasool aesa nahi, jo duniya mein bheja gaya ho ur jisne Ameer-ul-Momineen Ali ke saamne jung na ki ho”*. (Tafseer Ayaashi: V1 P181; Al Burhaan: V1 P295; As-Saafi: V1 P274)

Ye tasawwur hai aimma ka shia ke yahaa’n, aur ye wo giroh hai jiske baare mein wo samajhte hain ke ye unse mohabbat karne waale hain. Apne aap ko unki taraf mansoob karte hain aur ye ahle baet hain jin ki paerawi karne, unke afkaar-o-khayalaat ko apnaane, unke aqwaal-o-afaal par amal karne aur unke ahkamaat aur fatwo’n ki ittiba karne ki wajah se log unse naa-khush hain.

Taalimaat Ahle Baet

Ye log hazaar daawe karte phire’n ke ham ahle baet se mohabbat karte hain, unki paerawi karte hain, lekin haqiqat ye hai ke ye log ahle baet ke dushman aur unke mukhaalif hain, unke ahkamaat ki mukhalifat karte hain, jin cheezo’n se unho’n ne mana kiya hai unhe’n zaroor hi karenge. Acchi baato’n se rokthe aur buri baato’n ke karne ka hukm dete hain. Ahle baet jin se mohabbat karte the ye unse nafarat karte hain, jin ko wo apna dushman samajhte the ye unse dostiyaa’n gaanthte hain. Khwahishaat-o-nafs-e-ammaara¹ ki paerawi karne waale, apni khwahishaat ko chod sakte hain na apne nafs ki hukm-udooli² kar sakte hain. Phir sitam ye ke ye saare jhoote qisse kahaniyaa’n aur be-sand baate’n ahle baet ki taraf mansoob kar dete hain.

baare mein kaha hai: Siqa aur sadooq hai, us jamaat ke mumtaaz-tareen aur akaabir ulama mein se hai (Rijaal un Najaashi: P247 [Qum, Iran]). Ibne an-Nadeem kehta hai: *“Shia imamiya ke fuqaha mein shumaar hota hai, apne zamane mein yakta tha”*. (Ayaan ush Shia: V3 P57) Jahan tak uski tafseer ka taalluq hai, wo ahle baet par naazil-shuda ahadees par mabni hai. Uski tafseer kuch Ali bin Ibrahim ki tafseer jaesi hai. (Rauzaat-ul-Janaat: V6 P119) Ek-hazaar saal se, balke giaarah (11) sadiyaa’n guzar chuki hain, kisi ne bhi uske kisi pehlu par tanqeed nahi ki. Muqaddama-e-Tafseer az Muhammad Hussain Tabatabaai.

¹ T: (نَفْسِ أَمَّارَةٍ) Gunaaho’n par aamaada karne waala qalb [RKT]

² T: Hukm se roo-gardaani, naafarmaani, kisi hukm ko maanne se inkaar karna [RKT]

¹ مَا تَزَلَّ اللَّهُ بِهَا مِنْ سُلْطٰنٍ ‘ Dar-asl unse unka maqsad sirf ye hai ke unki zaati-aghraaz, apni man-pasand baato’n aur apni marghoob cheezo’n ko haasil kar le’n, apne mazhab ko riwaaj de’n. Shahwat-parasto’n aur obaash logo’n ko apne us deen ki taraf kheench le’n jisko khud un logo’n ne apni marzi se ghada aur taraash liya hai. Is tarah wo duniya mein bhi nuqsaan uthaate hain aur aakhirat mein bhi nuqsaan uthaaenge.

² ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ‘ Haqiqat ye hai ke ahle baet ne un muttaki-o-saaleh logo’n ne koi aesi baat nahi kahi jo Kitabullah aur Rasool Allah ﷺ ki sunnat ke khilaaf ho, aur na hi khilaaf-e-Kitab-o-Sunnat koi baat unki taraf mansoob karna munaasib hai.

Ahle baet ne bhi doosre tamaam musalmano ki tarah yehi hukm diya hai ke log apne parwardigaar ki kitaab aur Nabi ﷺ ki sunnat par amal kare’n, un par kaarband³ rahe’n, aap bhi Allah ke un ahkamaat hi ki paerawi ka hukm dete rahe. Jaesa ke Quran mein Allah Ta’ala ne farmaya:

Allah Ki Itaa-at Karo Aur Rasool ﷺ Ki Itaa-at Karo. (Surah-an-Nisa: 59) أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ.

Allah Aur Uske Rasool ﷺ Ki Itaa-at Karo Aur Usse Roo-gardaani Na Karo, Daraa’n-haale-ke⁴ Tum Sun Rahe Ho. (Al-Anfaal: 20) أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ.

Aur Allah-o-Rasool ﷺ Ki Itaa-at Karo Taake Tum Par Rahem Kiya Jaee. (Aale Imran: 132) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

¹ T: Surah-al-Aaraaf 7: 71

² T: Surah-az-Zumar 39: 15

³ T: (کار بند) Amal mein laane waala, taameel karne waala, paaband [RKT]

⁴ T: (در آن حال که) Agarche, halaanke [RKT]

Kisi Momin Mard Aur Momin Aurat Ke Liye Jaaez Nahi, Jab Allah Aur Uska Rasool Kisi Baat Ka Faesla Farma De'n Ke Wo Apni Marzi Par Amal Kare'n. Aur Jo Allah Aur Uske Rasool Ki Nafarmaani Karta Hai Wo Waazeh Gumraahi Mein Chala Jaata Hai.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا.

(Surah-al-Ahzaab: 36)

Isi tarah Nabi-e-Kareem ﷺ ki wo hadees hai, jo sab mohaddiseen ke nazdeek sahih-o-saabit hai:

Main tum mein do (2) cheeze'n chod kar jaa raha hoo'n jab tak tum unhe'n thaame rahoge gumraah nahi hoge, ek kitabullah aur doosri meri sunnat. (Muwatta Imam Maalik: P1363 [Maktaba Thanwi, Deoband])

تركت فيكم امرين لن تضلوا ما تمسكتن بهما كتاب الله و سنتي .

Ye baat khud Ali رضي الله عنه aur Aap ﷺ ki aulaad ke nazdeek bhi musallam hai, Saqafi ne apni kitaab 'Al Ghaaraat' mein ye riwayat naql ki hai ke 'Ali رضي الله عنه ne misr ke musulmano ki taraf ek khat bheja, ye khat Qais bin Saad bin Obaada al-Ansaari رضي الله عنه le kar gae, jinhe'n misr ka aamil muqarrar kiya gaya tha. Us mein Ali رضي الله عنه ne logo'n ko apni baeat ki daawat in alfaaz mein di thi: *Yaad rakho! Ham par tumhara ye haq hai ke ham tum mein Kitabullah aur uske Rasool ﷺ ki sunnat par amal karaae'n*'. (Kitab-ul-Ghaaraat lis Saqafi: V1 P211 zer-e-unwaan 'Wilaayat Qais bin Saad')

Uske baad likhta hai: 'Jab khat padha ja chuka to Qais bin Saad bin Obaada al-Ansaari logo'n se khitaab karne ke liye uthe, aap ne pehle Khuda ki hamd-o-sana ki, uske baad kaha utho aur Allah ki kitaab aur uske Nabi ﷺ ki sunnat par baeat karo, agar ham tum mein Kitabullah aur Rasool Allah ﷺ ki sunnat ke mutaabiq amal na kare'n to tum par hamari baeat zaroori nahi, us par log uthe aur baeat karli, chunache misr par aap ka iqtidaar qaaem ho gaya'. (Kitab-ul-Ghaaraat lis Saqafi: P211-212)

Yehi baat khud Ali رضي الله عنه ne bhi ahle basra ki taraf bhejne waale ek khat mein likhi hai, likhte hain: 'Allah ke banda Ameer-ul-Momineen ki taraf se ye khat basra ke rehne waale har us musalman aur momin ke naam hai jise bhi ye khat sunaya jaae. Assalaamu Alaikum, Amma Baad! Agar

tum meri baat ko nibaao, meri nasihat ko qubool karo aur meri itaa-at par qaaem raho to main Kitab-o-Sunnat ke mutaabiq amal karunga'. (Kitab-ul-Ghaaraat Iis Saqafi: V2 P403)

Hazrat Ali عليه السلام ne ek jagah kaha hai: 'Rasool Allah ﷺ ne farmaya hai, Amal ke baghaer koi baat motabar nahi, niyyat ke baghaer koi amal aur koi baat motabar nahi aur wo baat, wo amal aur wo niyyat bhi motabar nahi jo sunnat ke mutaabiq na ho'. (Al-Kaafi Fil Usool lil Kulaeni Kitab Fazl-ul-Ilm: V1 P70)

Aap ﷺ ki aulaad mein, aimma-e-shia mein se baqaul unke, chote imam-e-maasoom kehte hain: *"Jo cheez Kitab-o-Sunnat ke mutaabiq na ho uska koi etebaar nahi"*. (Al-Kaafi Fil Usool lil Kulaeni: V1 P59)

Ek jagah kehte hain: *"Jis ne Kitabullah aur Sunnat-e-Muhammad ﷺ ki mukhaalifat ki, usne kufr kiya"*. (Al-Usool Minal Kaafi: V1 P70)

Baaqir apne waalid Ali bin Hussain عليه السلام se, jo shia-hazraat ke nazdeek chautha imam hain, riwayat karte hain ke aap ne kaha: *"Khuda ke nazdeek sabse afzal amal sunnat ke mutaabiq amal karna hai, khwah thoda hi kyun na ho"*. (Al-Usool Minal Kaafi: V1 P71)

Sirf yehi nahi, balke usse bhi ziyaada waazeh aur sareeh-o-saaf alfaaz mein kehte hain, Kashshi ne Jaafar bin Baaqir se ye riwayat naql ki hai ke aap ne kaha: *"Khuda se daro, hamare baare mein koi aesi baat tasleem na karo jo hamare Rabb ke hukm ke khilaaf aur hamare nabi Muhammad ﷺ ki sunnat ke khilaaf ho. Ham jab bhi kehte hain yehi kehte hain ke: Allah Buzurg-o-Bar-tar ne farmaya, Rasool Allah ﷺ ne farmaya"*. (Rijaal al-Kashi: P195 Mughira bin Saad ke zikr ke tahat [Karbala edition]) Yaane ham jo baat bhi kahenge Allah-o-Rasool hi ki kahenge).

Aap se pehle aap ke waalid bhi ye keh kar mutanabbe¹ kar chuke hain ke: *"Hamari jo baat bhi aur hamare baare mein jo kuch bhi tumhe'n pohonche, us mein ghaur karo, agar use Quran ke muwaafiq pao to le lo aur agar dekho ke Quran ke muwaafiq nahi to use radd kar do"*. (Al Amaali-lit-Toosi: V1 P237 [Najaf])

¹ T: (مُتَنَبِّه) Aagaah kiya gaya, tambeeh kiya gaya, khabardar kiya gaya [RKT]

Isi jaesi riwayat Baaqir ne Rasool Allah ﷺ ke baare mein bayan ki hai ke Aap ﷺ ne farmaya: *“Jab tumhare paas koi baat pohonche to uska muwaazana¹ Kitabullah aur meri sunnat se karo, jo Kitabullah aur meri sunnat ke muwaafiq ho, use le lo. Jo Kitabullah ke khilaaf ho use na lo”*. (Al Ehtijaaj-lit-Tabarsi: P1229 Ehtijaaj Abi Jaafar Fee Anwaa Shatta)

Ghaur keejiye ke Allah aur uske Rasool ﷺ kya hukm de rahe hain aur un hazraat ki wo taalimaat bhi aap dekh le’n jo wo apne aimma ke hawaalo’n se bayaan kar rahe hain, wo aimma jo unke aqeede ke mutaabiq maasoom hain.

Ahle Baet Ki Jaanib Mansoob Be-buniyaad Baate’n

Ahle baet ham Quran-o-Hadees aur unki taalimaat ki raushni mein dekhte hain ke shia-hazraat ke etiqadaat kya hain, kya-kya cheeze’n wo ahle baet ki taraf mansoob karte hain, kya unki taraf un cheezo’n ki nisbat karna sahih hai ya nahi? Kya wo sahih keh rahe hain ya jhoot, jo kuch unki taraf mansoob kar rahe hain, kya unho’n ne kaha hai ya un par jhoota ilzaam laga rahe hain? Kya aesa to nahi ke unhe’n un cheezo’n ka tasawwur bhi na ho aur ye unki taraf mansoob kar rahe ho’n?

Sabse pehle ham Sarkaar-e-do-jahaan Rasool-e-Jinn-o-Bashar Imam-e-Qiblataen Saahib-ul-Harmain se shuru karte hain. Meri jaan aur mere maa-baap Aap ﷺ par qurbaan, Allah Ta’ala ki rahmate’n aur barkate’n naazil ho’n un par, un logo’n ne unki taraf kis qadr jhoot mansoob kiye hain. Kitni buri-buri baato’n ki nisbat unki taraf karke ye log apne thikaane jahannum mein bana chuke hain.

Sabse Badtareen Jhoot: Mutah (مُتْعَة)

Unka sabse badtareen jhoot, jo ye log Nabi ﷺ ki taraf mansoob karte hain, jo sar-tar-sar² tohmat-o-bohtaan hai, wo ye hai ke Aap ﷺ ne farmaya: *“Jis ne mutah na kiya aur duniya se chala gaya, qiyamat ke*

¹ T: T: (مُؤَاظَنَة) Baraabari, andaaza karna, jaanchna, comparision [RKT]

² T: T: Awwal se aakhir tak, bilkul tamaam-tar, sab ka sab [RKT]

din wo is haal mein aaega ke uska naak kata hoga". (Tafseer Minhaj us Saadiqeen lil Mulla Fathullah Kaashaani Faarsi: V2 P489)

Isse bhi ziyaada buri baat Aap ﷺ ki taraf ye mansoob ki ke Aap ﷺ ne kaha: *"Jis ne ek dafa mutah kiya uska ek-tihaai ⅓ hissa dozakh se aazaad ho gaya, jisne do (2) dafa mutah kiya uska do-tihaai ⅓ hissa dozakh se aazaad ho gaya, jis ne teen dafa mutah kiya wo poora ka poora dozakh se aazaad ho gaya"*. (Tafseer Minhaj us Saadiqeen: P492)

Zara ghaur keejiye ke kis qadr bure aur jhoote log hain ye, Aap ﷺ pa rkis qadr jhoot aur bohtan-tarashiya'n karte hain, shariyat-e-islamiya aur uski saaf-suthri talimaat se kis qadr door hate hue hain. Kis deeda-dileri¹ se apni khwahishaat aur lazzat-parastiyo'n ko deen-o-shariyat ka rang de dete hain. Kis qadr dilawari aur jurat hai ke us Rasool-e-Saadiq-o-Ameen ﷺ par bhi jhoot bolne se nahi rukte? Wo Rasool-e-Ameen ﷺ jo saari umr bure kaamo'n se rokta aur buraiyo'n se mujtanib-o-daaman-kash² raha.

Un logo'n ka maqsad sirf yehi hai ke Allah ke hamesha rehne waale deen ko faasiqo'n aur faajiro'n ke haatho'n ka khilona bana diya jaae. Mazaaq udaane waale, is deen ka mazaaq udaate phire'n. Ye un keena-parwar³ yahoodiyo'n ke waaris hain jin se wirsaa mein unko ye aqaaed aur mazhab mila hai.

Un ahle baet ke dushmano aur sarbaraah-e-ahle baet ke dushmano, balke Rasool Allah ﷺ ke dushmano ne sirf usi jhoot aur bohtaan par bas nahi kiya, balke is qadr badhte chale gae ke tauheen-o-gustaakhi ki bhi tamaam hudood phalaang gae. Ham us kufr ko naql karte hue Allah se maafi ke talabgaar hain.

Kehte hain: *"Nabi ﷺ ne kaha: Jis ne ek dafa mutah kiya qo Khuda-e-Jabbaar ki naraazgi se maamoon ho gaya, jisne do (2) dafa mutah kiya*

¹ T: T: (دیده دلیری) Dheet-pan, jurat, bahadduri, himmat [RKT]

² T: T: Bachne waala, door rehne waala [RKT] T: (دامن گش) Damaan bachaane waala, mutawajje karne waala, bach kar nikalne waala [RKT]

³ T: T: (کینه پور) Dushmani rakhne waala, dushmanf, enemy, opponent [RKT]

uska hisaab abraar¹ ke saath hoga, jisne teen dafa mutah kiya wo mere saath jannat mein rahega". (Tafseer Manhaj us Saadiqeen: V2 P493)

Sirf ye keh kar khamosh nahi ho gae, balke ahle baet ka naam le-le kar un azeem shakhsiyaat ko kachoke lagaae hain, apni shahwat-raniyo'n aur siyaah-mastiyo'n² ke teer-tufang³ se un pakiza logo'n ko ghayal-o-majrooh⁴ kar diya hai. Kitni buri taabeer ikhtiyaar ki hai un logo'n ne, aur kis qadr ghinaaona jhoot aur bohtaan Allah ke taahir-o-mutahhar nabi ke sar thop rahe hain? Sawalaatullah wa Salaamah Alaeh.

Kehte hain ke: "Aap ﷺ ne farmaya: *Jis ne ek dafa mutah kiya wo Hussain ﷺ ke darja ko pohonch gaya*, Hussain ﷺ unke aqide ke mutaabiq teesre imam-e-maasoom hain. *Jis ne do (2) dafa mutah kiya wo Hasan ke darja ko pohonch gaya*. Hasan ﷺ unke nazdeek doosre imam hain. *Jis ne teen dafa mutah kiya wo Ali bin Abi Taalib ﷺ ke darja ko* Ali ﷺ un logo'n ke nazdeek pehle imam-e-maasoom, Aap ﷺ ke damaad aur Aap ﷺ ke chachere bhai hain, *jis ne chaar dafa mutah kya wo mere (Muhammad ﷺ) ke darja ko pohonch gaya*". (Tafseer Manhaj us Saadiqeen: V2 P493)

Dekhiye kis tarah un logo'n ne Rasool Allah ﷺ ke gird jhooti riwayaat ka daaera bun diya hai. Kis tarah un logo'n ne islam ki azim-ush-shaan imaat ko masmaar kar diya? Shariyat-e-Islamiya ko mansookh-o-muattal kar diya. Zara ye bhi sochiye ke ye hawas-parasto'n ko ahle baet ke masaawi⁵ darja de kar kitni badi tauheen ke murtakib hue hain? Un gunahgaar-o-bad-kirdaar logo'n ko ye ahle baet ke baraabar aur masaawi samajhte hain?

Ek riwayat ye log apne paachwe'n Imam-e-Maasoom Muhammad Baaqir ki taraf mansoob karte hue bayan karte hain ke aap ne kaha: "Shab-e-Meraj, jab Nabi ﷺ aasmaano ki taraf gae to aap ne kaha, mujh se Jibraeel ﷺ mile aur kehne lage: Aye Muhmmad ﷺ Allah

¹ T: (أَبْرَار) Parhezgaar, nekukaar log, holy or pious men [RKT]

² T: (سياه مستی) Bad-hoshi, bad-masti [RKT]

³ T: (تیر تَفَنگ) Bandoos ka charra, kartoos

⁴ T: Zakhmi, ghayal, chot khaaya hua [FL]

⁵ T: (مساوی) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [RKT]

Tabaarak wa Ta'ala keh rahe hain ke maine teri ummat mein se un logo'n ko bakhsh diya jo aurato'n se mutah karne waale hain". (Man La Yahduru al-Faqeeh li-Ibne Baabwiya Qummi (Sadooq) Jo haqiqat mein kazoob hai: V3 P463)

Toosi ek riwayat apne daswe'n imam-e-maasoom, Abu Hasan ki taraf mansoob karte hue kehta hai ke: *"Aap se Ali-as-Saai ne kaha ne kaha: Main tere qurbaan jaau'n, main mutah ki shadiyaa'n karta tha, phir main use napasand karne aur use bura samajhne laga, chunache maine rukn aur imam ke darmiyan khade ho kar khuda se ahd kiya ke main aainda mutah nahi karunga aur khud par rozo'n ki nazr maan li, phir ye ahd poora karna mere liye mushkil ho gaya aur main apni qasam par naadim hua. Lekin main itni istitaa-at rakhta tha ke elaaniya shaadi kar saku'n, aap ne mujh se kaha: (Ye ahd karke) toone Allah se ahd kiya hai ke tu uski itaa-at nahi karega, ba-khuda jab tu uski itaa-at nahi karega to phir nafarmaani karega".* (Tehzeeb-ul-Ahkaam-lit-Toosi: V7 P251 (ye kitaab Sihaah-e-Arba mein se hai); Al Furoo Minal Kaafi: V5 P450)

Ek riwayat Jaafar Saadiq ؑ ki taraf mansoob karke bayan karte hain ke aap ne kaha: *"Mutah ka hukm Quran mein naazil hua hai, aur Rasool Allah ﷺ ki sunnat (hadees) mein bhi aaya hai".* (Al Istibsaar-lit-Toosi: V3 P142 Baab Tahleel-ul-Mutah)

Isi tarah Ali ؑ bin Abi Taalib ki taraf ye jhooti baat mansoob ki hai ke aap ne kaha: *"Agar Khatthaab ka beta, yaane Umar mujh se peshtar na hota to bad-bakht ke siwa koi bhi zina na karta".* (Al Burhaan Fit Tafseer-il-Quan lil Bahraini: V1 P360; Tafseer-ul-Ayaashi: V1 P333; Tafseer-us-Saafi: V1 P347; Al-Kaafi lil Kulaeni: V5 P448; Majma'-ul-Bayaan-lit-Tabarsi: P32 Ye iski ibaaarat hai)

Is silsile mein un logo'n ne ek dilchasp riwayat bayan ki hai, jisse pata chalta hai ke un logo'n ke seeno'n mein kya cheez chupi baethi hai.

Hawas seene mein chup-chup ke bana leti hai tasweere'n

Is riwayat ko bayan karne waale qaum-e-shia ka bahut bada mohaddis Muhammad bin Yaqoob Kulaeni hai, jo Quraish ke kisi aadmi ke waaste se ye riwayat naql kar raha hai, kehta hai, meri phuphi ki beti ne mere paas paeghaam-e-mutah bheja, wo bahut maldaar thi, (usne mujh se kaha) tu jaanta hai ke bahut se mard mere mutaalliqa paeghaam bhej

chuke hain lekin main unse shaadi nahi ki, tere paas paeghaam maine is liye nahi bheja ke mujhe mardo'n ki raghbat hai, sirf is liye paeghaam bheja ke mujhe ye baat pohonchi hai ke Allah ne mutha ko apni kitab mein halaal kiya tha aur Rasool Allah ﷺ ne apni hadees mein use bayan kar diya tha, lekin phir Zafar ne use haraam kar diya (hashiya mein tasreeh kardi gai hai ke zafar se muraad Umar hai) main chaahti hoo'n ke Khuda-e-Bar-tar-o-Buzurg ki itaa-at karu'n, Rasool Allah ﷺ ki itaa-at karu'n aur Zafar ki hukm-udooli¹ karu'n. Chunache tu mujh se mutah kar, maine usse kaha: Zara theher, main Abu Jaafar ة ke paas jaata hoo'n aur unse mashwara karta hoo'n, main unke paas gaya aur unhe'n ye baat bataai. Aap ne kaha: Kar-guzar, khuda us shaadi ki wajah se tum dono par apni rahmate'n naazil kare. (Al-Furoo Minal Kaafi lil Khulaeni Baab un Nawaadir V5 P465)

Us bure kaam par logo'n ko baqaaeda pur-zor tariqa se bar-angekhta kiya jaata hai, aur targheeb ke liye Jaafar bin Muhammad Baaqir ki taraf nisbat karke ye qaul bayan kiya jaata hai: *"Jis ne hamari baakira ladkiyo'n ko panah na di aur mutah ko jaaeza na samjha, wo ham mein se nahi"*. (Kitaab us Saafi lil Kaashaani: V1 P347; Man La Yahduruhu al-Faqeeh: V3 P458)

Mutah Kya Hai? Aur Kaese Hota Hai?

Is baat ko un logo'n ne Jaafar Saadiq ki taraf mansoob kiya hai, kehte hain ke aap se kisi ne poocha tha: *"Main jab tanhaai mein us aurat ke paas jaau'n to kya kahu'n? Aap ne kaha: To you'n kahega: Main tujh se Kitabullah aur Nabi ki hadees ke mutaabiq mutah karta hoo'n, na koi wiraasat jaari hogi na koi mauroos² hoga. Itne dirham ke ewaz ye mutah itne dino'n ke liye hai. Aur agar chaahe to you'n keh ke itne saalo'n ke liye hai, tum dono qaleel ya kaseer, maal ki jis miqdaar par bhi raazi ho jaau wo batado ke ye muaawaza hoga"*. (Al Furoo Minal Kaafi: V5 P455)

Kehte hain, unke chatte imam-e-maasoom. Abu Abdullah se us aadmi ka masla poocha gaya jisne baghaer gawaaho'n ke kisi aurat se mutah

¹ T: (حُكْمُ عُدُولِي) Naafarmaani, kisi hukm ko maanne se inkaar karna [RKT]

² T: (مَوْرُوث) Jise waaris banaya jaae [RKT]

kar liya tha. *“Aap ne kaha kya aesa aam taur par nahi hota ke hamari ladkiya’n shaadi kar leti hain aur ham dastarkhaan par haddiyaa’n chod rahe hote hain aur poochte hain, aye falaa’n! Falaa’n mard ne falaa’n aurat se shaadi karli? Aur wo kehta hai: Haa’n”*. (Al Furoo Minal Kaafi: V5 P455)

Mutah Kis Aurat Se Ho Sakta Hai?

Jaafar Saadiq se riwayat karte hain ke aap ne kaha: *“Koi aadmi agar kisi majoosiya (aatish-parast aurat) se mutah kare to us mein koi harj nahi”*. (Thezeeb-ul-Ahkaam: V7 P256; Al-Istibsaar: V3 P144)

Isi tarah Abul Hasan Riza se naql-karda riwayat ke mutaabiq *“yahoodiya aur nasraniya se mutah karne mein bhi koi harj nahi”*. (Kitab Sharaae al-Islam Jaafar bin Hasan ki fiqa ki mashoor kitab hai: P184)

Faajira se bhi mutah kiya jaa sakta hai, is liye ke unke aqide ke mutaabiq *“Usse aadmi gunaaho’n se bachta hai”*. (Tehzeeb-ul-Ahkaam: V7 P253)

Do (2) haeraan-kun riwayat-e’n ham aap ke saamne pesh karte hain jisse mutah ki haqiqat ka pata chal sakega, in riwayat-o’n ko Toosi aur unke doosre mohaddiseen ne bhi bayan kiya hai.

Ek riwayat Muhammad bin Raashid ke ghulam Fazl se marwi hai ke: *“Usne Jaafar se kaha: Maine ek aurat se mutah ka nikaah kiya, mere dil mein khatka hua ke uska koi aur shauhar bhi hai, maine tehqeeq ki to mujhe uska shauhar mil gaya, us par Jaafar ne kaha, toone tehqeeq kyon ki”*. (Tehzeeb-ul-Ahkaam: V7 P253)

Uske baad kaha: *“Tere zimme ye zaroori nahi, tujh par to sirf ye hai ke tu usko uski ujrat de de”*. (Al Furoo Minal Kaafi: V5 P462)

Doosri riwayat Kulaeni ne Aabaan bin Taghlab se riwayat ki hai ke aap ne kaha: Maine Abu Abdullah se bayan kiya: *“Main kisi raaste mein tha ke maine ek khoobsoorat aurat dekhi, kya maaloom ke wo shauhar waali thi ya zinkaar thi? Aap ne kaha: Ye tehqeeq karna tujh par zaroori nahi, tujh par to bas ye zaroori hai ke to usse uske nafs ki*

qeemat de de". (Al Furoo Minal Kaafi: V5 P462)

Ek dafa ye sawaal Jaafar bin Baaqir se poocha gaya tha ke: *"Kya haashmi aurat se mutah jaaez hai? Us par aa pne kaha tha ke: "Haashmi aurat se mutah kiya jaa sakta hai"."* (Tehzeeb-ul-Ahkaam: V7 P272)

Ek dafa aap ne tardeed bhi ki hai. Sab shia mohaddiseen ne is riwayat ko naql kiya hai: *"Abdullah bin Umar Laithi Abu Jaafar ke paas aae aur aap se kaha: Aurato'n se mutah karne ke baare mein aap ka khayaal hai? Aap ne kaha: Khuda ne apni kitaab mein aur apne nabi ki zabaan se halaal qaraar diya hai, chunache ye qiyamat tak halaal rahega, us par aap ne kaha: Aye Abu Jaafar, aap jaesa aadmi bhi ye keh raha hai? Halaanke Umar ne isse roka aur usko haraam qaraar diya hai"*.

"Aap kehne lage, agarche usne aesa kiya hai, wo kehne lage: Main khuda se panaah maangta hoo'n ke tu us cheez ko halaal kare jise Umar ne haraam kiya hai. Raawi kehta hai, aap ne usse kaha: To phir tu apne saathi ki baat par qaaem reh aur main Rasool Allah ﷺ ki baat ko tasleem karunga. Baat wohi motabar hogi jo Rasool Allah ﷺ ne kahi hai, tere saathi ki baat ghalat hai. Raawi kehta hai, us par Abdullah bin Umair aage badhe aur kehne lage, kyaat u pasand karega ke teri aurato'n, betiyo'n, behno'n aur chacha-zaad behno'n ke saath koi mutah kare? Raawi kehta hai: Jab usne aap ki aurato'n aur chacha ki betiyo'n ka zikr kiya to Abu Jaafar ne aap se mu'n pher liya". (Al Furoo Minal Kaafi: V5 P449; Tehzeeb-ul-Ahkaam: V7 P251; As-Saafi: V1 P246)

Ye log kehte hain ke choti bacchi se bhi mutah kiya ja sakta hai, *"Jab poocha gaya ke kya aadmi bacchi se mutah kar sakta hai? To aap ne kaha kaha: Haa'n, kar sakta hai, magar ye ke bacchi itni choti na ho jo ke dhoka kha jaae. Raawi kehta hai: Maine poocha, khuda aap ki islaah kare, kya hadd hai ke jis hadd tak pohonch kar ladki dhoka nahi kha sakti? Aap ne kaha: Dus saal"*. (Al-Istibsaar-lit-Toosi: V3 P145; Tehzeeb-ul-Ahkaam: V7 P255; Al-Furoo Minal Kaafi: V5 P463 mein Jaafar ne bhi yehi kaha hai)

Jaafar ne kaha hai ke: *"Agar baakira ladki raazi ho to uska mutah baghaer uske waalidaen ki marzi ke bhi, kar dene mein koi harj nahi"*. (Tehzeeb-ul-Ahkaam: V7 P254)

Mashoor shia-faqeeh Hilli¹ ne apni kitaab mein likha hai ke: *“Aaqila, baaligha khud apni marzi se apna mutah kar sakti hai, kuwaari ho ya biyaahi, uske wali ko us par eteraaz karne ka koi haq nahi”*. (Sharaae-ul-Islam li-Najmuddin Hilli (d 676h) V2 P186 [Tehran 1377h])

Kitni Aurato’n Se Mutah Kiya Jaa Sakta Hai?

Bayan karte hain ke Abu Jaafar ne kaha hai: *“Mutah ke liye chaar (4) tak ki aurato’n ki qaed nahi, kyonke mutah mein na talaag deen-e-islam jaati hai na waaris bana aur banaya jaata hai”*. (Na tu meri waaris na main tera ek muqarrar ujrati ke ewaz mein auaad nahi chaahta. Abu Abdullah Tehzeeb: V7 P263)

“Mutah mein to aurat sirf ujrati par haasil ki jaati hai”. (Al-Istibsaar: V3 P147)

Aap ke bete Abu Abdullah ke saamne mutah ka zikr kiya gaya aur aap se poocha gaya ke: *“Kya ye sirf chaar (4) hi mein mehdood hai? Aap ne kaha: Tu ek-hazaar (1000) aurato’n se bhi mutah kar sakta hai, kyonke mutah mein unki haesiyat ujrati par haasil ki gai cheez ki si hai”*. (Al-Istibsaar: V5 P147; Tehzeeb-ul-Ahkaam: V7 P259)

Mutah Ki Ujrati Kya Hogi?

Bayan karte hain ke: *“Abu Jaafar se mutah ka masla poocha gaya, aap ne kaha: Halaal hai aur ek dirham ya dirham se ziyaada ujrati kaafi hai”*. (Al-Furoo Minal Kaafi: V5 P457)

Aap ke bete Jaafar kehte hain: *“Mutthi-bhar gandum bhi uske liye kaafi hai”*. (Tehzeeb-ul-Ahkaam: V7 P260)

Ek jagah kaha hai: *“Mutthi-bhar khaana, aata, sattu, ya khajoor bhi ujrati ke liye kaafi hai”*. (Al Furoo Minal Kaafi: V5 P457)

Mutah Ki Muddat Kya Hogi?

Apne daswe’n imam-e-maasoom Abul Hasan se riwayat karte hain, ke aap se poocha gaya: *“Kam-az-kam mutah kya hai? Kya koi aadmi ek*

¹ T: Jamaluddin Hasan bin Yusuf bin Ali ibnul Mutahhar al-Hilli, died in 1325 CE [RSB]

shart ke saath ek dafa¹ mutah kar sakta hai? Uske baad kehne lage: Us mein koi harj nahi. Albatta, sab faarigh ho chuke to apna mu'n pher le aur dobara na dekhe". (Al-Furoo Minal Kaafi: V5 P460; Al-Istibsaar: V3 P151)

Isi tarah wo aadmi mutaaddid martaba mujaama-at² kar sakta hai. Chunache riwayat bayan karte hain ke: *"Jaafar Saadiq se ek aadmi ke baare mein poocha gaya, jisne aurat se kai dafa mujaama-at ki thi to aap ne kaha, koi harj nahi, jitna chaahe faaeda uthaae. Aap ke waalid Muhammad Baaqir ne unki riwayat ke mutaabiq sarahatan kaha hai ke haa'n, haa'n jitna chaahe kar le, wo to ujrati par haasil ki gai aurat hai".* (Al-Furoo Minal Kaafi: V5 P460)

Mutah karne waale ko ye haq bhi haasil hai ke wo mutah par deen-e-islam jaane wali ujrati ka poora-poora hisaab rakhe aur kaam ke hisaab se us taeshuda ujrati mein se kaat bhi sakta hai, Abul Hasan se riwayat karte hain ke unse poocha gaya: *"Ek aadmi ne ek aurat se nikaah-e-mutah kiya aur shart ye lagaai ke wo jis roz uske paas aaegi to use ye ujrati milegi, ya chand roz ki shart lagaai ke itne roz aae, ek din ya kuch din. Usne waada-khilaafi ki aur shart ke mutaabiq na aasaki. To kya ye aadmi utne din ka hisaab karke uske mehr se utni miqdaar rok sakta hai? Usne kaha: Haa'n, dekha jaaega ke shart ke mutaabiq kitne roz wo nahi aai. Uske hisaab se uske mehr (ujrati) mein se kaat liya jaaega. Siwaae aiyyaam-e-haiz ke, ke un dino'n ki ujrati lena unka haq hai".* (Al-Furoo Minal Kaafi: V5 P461)

Ye hai shia-hazraat ka wo mutah, jise wo farz-o-waajib qaraar de rahe hain aur jiske baare mein un logo'n ne jhooti aayaat-o-ahadees ghadkar Nabi ﷺ aur Aap ﷺ ki aal ki taraf mansoob kardi hain. Ek hadees ye log bayan karte hain ke: *"Koi momin us waqt tak kaamil nahi hota jab tak ke mutah na kar le".* (Man La Yahduruhu al-Faqeeh: V3 P366)

Abu Abdullah se jab ek aadmi ne mutah ke baare mein poocha to aap ne jawaab mein kaha ke: *"Mujhe sakht naapasand hai ke koi bhi musalman aadmi is duniya se is haal mein jaae ke wo koi aesa amal na kar saka ho jo Rasool Allah ﷺ ne kiya tha".* (Man La Yahduruhu al-Faqeeh: V3 P463)

¹ ① Riwayat mein 'عرد' ka lafz aaya hai, uske maane ek dafa jimaa karna hai.

² T: T: (مُجَامَعَت) Jinsi milaap, mubaasharat, ham-bistari, sohbat [RKT]

Abu Jaafar se ek poochne waale ne poocha: “*Kya mutah karne waale ko sawaab milega? Aap ne kaha: Wo aadmi jo khuda ki zaat ke liye mutah kare wo jo baat bhi mu’n se nikaalega uske badle mein uske liye ek neki likhi jaaegi, us aurat ki taraf haath badhaega to uske liye ek neki likhi jaaegi, jab uske qareeb jaaega to us amal se uska ek gunaah bakhsh diya jaaega. Phir jab ghusl karega to jitne baalo’n se paani guzrega utne hi uske gunaah bakhsh diye jaaenge. Maine poocha: Baalo’n ki ginti ke baraabar? Aap ne farmaya: Haa’n! Jitne baal honge utne gunaah bakhsh diye jaaenge*”. (Man La Yahduru al-Faqeeh: V3 P366)

Jaafar Saadiq ki taraf mansoob-karda ek jhooti riwayat hai, kehte hain ke aap ne kaha hai: “*Mutah mera aur mere aabaa ka deen hai, jisne us par amal kiya usne hamare deen par amal kiya, jisne uska inkaar kiya usne hamare deen ka inkaar kiya aur doosre deen ka motaqid ho gaya. Mutah salaf ki qurbat haasil karne aur shirk se maamoon hone ka zariya hai. Mutah se paeda hone waala baccha nikaah se paeda hone waale bacche se afzal hai, mutah ka inkaar karne waala kaafir-o-murtad hai. Usko tasleem karne waala momin hai, muwahhid hai, mutah mein do (2) amr¹ hain, ek amr us ujrat par jo aurat ko di jaati hai aur doosra ajr mutah karne par hai*”. (Tafseer Minhaj us Saadiqeen lil Mulla Kaashaani: V2 P495)

Mutah, ahle baet par saraasar ilzaam-o-tohmat aur bohtaan-o-iftira hai. Is baat ki daleel ye hai ke kisi kitaab mein bhi hatta ke khud unki apni kitabo’n mein bhi kisi aurat ka zikr nahi kiya gaya jisse unke baara (12) aimma mein se kisi ek imam ne bhi mutha kiya ho, un mein unka wo imam-e-ghayab bhi shaamil hai, jo abhi tak paeda nahi hua.

Iske bawujood ke unke aimma ki tamaam aurato’n ka zikr, aur unke naam, kitaabo’n mein maujood hain. Un kitaabo’n mein poori tafseel ke saath Ali عليه السلام bin Abi Taalib se le kar Hasan Askari tak, bashumool imam-e-ghayab, tamaam aimma ki seerat-o-sawaaneh aur unki aurato’n ka zikr maujood hai, na hi ahle baet ki aulaad mein se kisi ke baare mein ye milta hai ke wo mutah se paeda hua.

¹ T: T: (أمر) Maamla, masla, baat, hukm [RKT]

Un logo'n ke yahaa'n aarzi istemaal ke liye sharmgaah ka lena aur dosto'n ko pesh karna bhi mubaah¹ hai. Toosi ne Abul Hasan Ataari se ye riwayat naql ki hai ke aap ne kaha hai: *"Maine Abu Abdullah (عليه السلام) se poocha ke aarzi istemaal ke liye sharmgaah lena kaesa hai? Aap ne kaha: Is mein koi harj nahi"*. (Al-Istibsaar-lit-Toosi: V3 P141)

Is jaesi ek riwayat un logo'n ne aap ke waalid se bhi bayan ki hai, Toosi ne hi Zuraara se naql kiya hai ke aap ne kaha: *"Maine Abu Jaafar (عليه السلام) se poocha: Kya koi aadmi apni laundi apne bhai ke liye halaal kar sakta hai? Aap ne kaha: Koi harj nahi"*. (Al-Istibsaar-lit-Toosi: V3 P139)

Unki intihaai ghinauni aur jhooti riwayaat mein se ek wo hai, jise un logo'n ne Jaafar bin Baaqir ki taraf mansoob kiya hai, kehte hain ke aap ne kaha hai: *"Ek aurat Umar ke paas aai aur kehne lagi: Maine zina kiya hai, mujhe paak kar dejiye. Aap ne sangsaar karne ka hukm diya. Ameer-ul-Momineen Salawaatullah Alaeh ko is baat ka pata chala. Aap ne poocha: Toone kaese zina kiya? Wo kehne lagi: Main ek jungle se guzar rahi thi ke mujhe shadeed pyaas lagi, maine ek eraabi² se paani maanga, jab tak main apne aap ko uske hawaale na kar doo'n usne paani dene se inkaar kar diya. Us par Ameer-ul-Momineen (عليه السلام) ne kaha: Rabb-e-Kaaba ki qasam ye to shaadi hai"*. (Al-Furoo Minal Kaafi: V5 P468)

Zara ghaur keejiye ke ye log usi tarah ki jhooti riwayaat bayan karke kis tarah buraiyo'n aur munkiraat ke darwaaze khol rahe hain.

Aurato'n Se Ghaer-fitri Fe'l!

Ahle baet ki taraf mansoob-karda be-shumaar jhoot aur be-buniyaad riwayat mein se ek jhoot ye bhi hai ke ye log un hazraat se aurato'n ke saath ghaer-fitri fe'l ka jawaaz naql karte hain. Chunache Kulaeni Riza se riwayat karta hai ke usne Safwaan bin Yahya se poocha: *"Aap ke ghulaamo'n se ek aadmi ne mujhe aap se ek masla poochne ka hukm diya hai, aap ne kaha: Kya masla hai? Maine kaha: Kya aadmi apni aurat ke saath ghaer-fitri fe'l kar sakta hai? Aap ne kaha: Aesa kar*

¹ T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [RKT]

² T: T: (عَرَبِيّ) Arab ka sehra-nasheen, arab ka baddu, dehaati [RKT]

sakta hai, raawi kehta hai maine poocha: Kya aap karte hain? Aap ne kaha: Ham aesa nahi karte”. (Al-Furoo Minal Kaafi lil Kulaeni: V5 P40; Al-Istibsaar: V3 P243-244)

Ek riwayat bayan karte hain ke ek aadmi ne doosre kisi aadmi ke mutaalliq ye masla poocha ke: “Ek aadmi aurat ke saath ghaer-fitri raaste se shahwat-raani kiya karta hai. Ghar mein bahut se log maujood the, usne mujhse buland aawaaz mein kaha: Rasool Allah ﷺ ne farmaya hai: Jis ne apne ghulam ko us cheez ka mukallaf kiya jiski wo taaqat nahi rakhta, use chaahiye ke wo use bech daale (yaane logo’n ko dhoka dene ke liye aesa kiya) phir ghar mein maujood logo’n ke chehro’n par nazr daali aur meri taraf mutawajje ho kar kaha: Us mein koi harj nahi”. (Al-Istibsaar lish Shaikh Abu Jaafar Toosi Kitab un Nikah: V3 P343)

Aap ke pote aur hazraat-e-shia ke aathwe’n imam-e-maasoom, Abul Hasan Riza se ek riwayat naql karte hain jo usse bhi ziyaada ghinauni aur waashigaaf alfaaz mein bayan ki gai hai. Toosi naql karta hai ke: “Aap se kisi ne ye masla poocha ke kya mard aurat ke saath ghaer-fitri raaste se apni shahwat पूरी kar sakta hai? Aap ne kaha: Us cheez ko Quran ki ye aayat, jo Lut عليه السلام ka qaul hai, halaal qaraar de rahi hai. ‘هؤلاء بناتي هنّ اطهر لكم’ ‘Ye meri betiyaa’n tumhare liye ziyaada pakiza hain’. Samjha gaya hai ke usse unki muraad ghaer-fitri raasta tha”. (Al-Istibsaar: V3 P243; Tehzeeb-ul-Ahkaam-lit-Toosi: V7 P415)

Isi tarah un logo’n ne Jaafar ki ek aur riwayat Abdullah bin Abi Yaqoob ke hawaale se naql ki hai ke aap ne kaha hai: “Maine Abu Abdullah عليه السلام se us aadmi ke baare mein masla poocha jo aurat ke saath ghaer-fitri raaste se shahwat-raani kiya karta hai? Aap ne kaha: Agar aurat raazi ho to koi harj nahi. Maine kaha: Phir Allah ke is irshad ka kya matlab hai: ‘فاتو هن من حيث امرکم الله’ ‘Tum un aurato’n ke paas usi raaste se aao jisse aane ka Allah ne tumhe’n hukm diya hai’. Aap ne kaha: ye us waqt hai jab aulaad chaahata ho”. (Tehzeeb-ul-Ahkaam-lit-Toosi: V7 P414; Baab Aadaab-ul-Khilwah; Al-Istibsaar: V3 P243)

Ek aur riwayat un logo’n ne Yunus bin Ammaar se naql ki hai. Yunus bin Ammaar kehta hai: “Main baaz dafa apni laundi se ghaer-fitri raaste se shahwat पूरी kiya karta tha, wo us mein takleef mehsoos karti thi.

Maine khud se waada kiya ke agar yehi kaam maine apni biwi se kiya to mujhe ek dirham sadqa dena padega, ab ye baat mere liye badi dushwaar ho gai hai. Aap ne kaha: Tujhe kuch bhi dena zaroori nahi, ye to tera haq hai". (Al-Istisbaar: V3 P244)

Ye aqida hai un hazraat ka aur Rasool Allah ﷺ waashigaaf alfaaz mein farma rahe hain ke: *"Meri ummat ke mardo'n par meri ummat ki aurato'n¹ ke saath ghaer-fitri raaste se shahwat poori karna haraam hai"*. (Man La Yahduru al-Faqeeh: V3 P468 Kitab-un-Nikah Baab-un-Nawaadir)

Khud-saakhta Shariyat

Rasool Allah ﷺ aur aap ke ahle baet ki taraf mansoob ki jaane waali be-buniyaad be-haqiqat cheezo'n mein aesi bahut si riwayaat bhi hain, jo un logo'n ne unki taraf sirf is liye mansoob kardi hain ke unka sahaara le kar shariat-e-islamiya ko muattal-o-matrook kar diya jaae, musalmano ko shariat-e-islamiya se door kar diya jaae aur shariat ke ahkamaat-o-manhiyaat par amal karne se rok diya jaae.

Un aubaash² aur ghatiya-o-razeel logo'n ko apni taraf kheench liya jaae jo hudoodullah ko phalaang chuke aur ahkamaat-e-khudawandi ki khulam-khula naafarmani karne waale hain, unko, jo Allah ke ahkamaat-o-irshadaat se be-fikr-o-be-parwaah hain, jo namaz, roza, hajj aur zakat ko ek mashaqqat aur na-qaabil-e-tahammul³ bojh samajhte hain. Unka khayaal hai ke un aamaal mein padhkar insan apna maal aur waqt zaaya-o-barbaad karta hai aur haasil kuch bhi nahi. Isi tarah wo doosre muamalaat aur zindagi ke doosre masaael mein shariat ka zarra baraabar nahi rakhte aur samajhte hain ke ye hudood-o-quyood be-wajah aur fuzool cheeze'n hain, jo unke sar thop di gai hain.

Iske saath hi saath un logo'n ne nafs-e-ammaara ki baage'n bhi khuli chod de'n aur shahwaat aur lazzat-parastiyo'n ki taraf sarpat daudne

¹ ① Ye lafz mahaash aaya hai. Mahaash, mahassha ki jama hain aur uske maane hai 'Suraen'.

² T: (أوباش) Bad-chalan, aawaara [RKT]

³ T: (نا قابل تحمل) Bardaasht se baahar, intolerable, unbearable [RSB]

lage, buraiyo'n aur munkiraat-o-saiyyiaat mein apne aap ko gharq kar liya.

Apni nafs-nawaaziyo'n aur lazzat-parastiyo'n ki wajah se ye log har qism ki deeni aur akhlaaqi hudood-o-quyood se azaad ho kar zina ko bhi mutah ke naam par jaayaz aur mubaah qaraar de rahe hain, zara ghaur keejiye ke wo mutah jo mard ek-hazaar (1000) aurato'n se bhi, aur aurato'n hazaaro'n mardo'n se bhi kar sakti hain, fisq-o-fujoor aur gunaah ke siwa kya hai?

Isi tarah un logo'n ne tamaam nek aamaal aur faraaez-o-sunan ko adaa karne ki paabandi bhi uthaali hai. Unki taalimaat ke mutaabiq deen-o-duniya ke kisi muaamale mein bhi shariyat par amal karna zaroori nahi.

Isi liye un logo'n ne khuda ki taraf bhi un jhooti baato'n ki nisbat ki, jin se khuda-e-buzurg-o-bar-tar paak aur bari hain. Keh-te hain ke Allah ne kaha hai: *"Ali bin Abi Taalib meri makhlooq par meri hujjat hai, mere shehro'n mein mera noor hai, mere ilm ka ameen hai, jis ne use pehchaan liya use dozakh mein nahi daalunga, khwah wo meri nafarmaani kare, jisne uska inkaar kiya use jannat mein nahi daakhil karunga khwah wo meri itaa-at kare"*. (Muqaddama-tul-Burah Fee Tafseer-ul-Quran lil Bahraini: P23 Isi tarah ki riwayat 'Al-Khisaal' lil Qummi: V2 P583 mein bhi hai)

Goya jannat-o-dozakh mein daakhil hone ke liye khuda ki nafarmaani-o-farmabardaari ko koi dakhal nahi, balke etebaar mohabbat-e-ali ka hai. Jo unse mohabbat kare phir wo islam par amal kare ya na kare, ya khuda ke ahkamaat ki paerawi kare ya na kare, jannat mein daakhil hoga. Insaan ko chaahiye ke Ali se mohabbat karle aur phir jo chaahe karta phire, koi muwaakhaza nahi.

Sirf yehi nahi, balke agar kisi ko apne kabaaer aur karda gunaaho'n ki wajah se dozakh mein daale jaane ka hukm bhi ho jaae, use hauz se door bhi kar diya jaae to bhi agar wo shia hoga, to use jannat hi ki taraf lauta diya jaaega aur hauz se saeraab kar diya jaaega.

Ek jhooti aur man-ghadat riwayat un logo'n ne ghad kar Allah ki taraf mansoob kardi hai: *وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا*.

Bayan karte hain Abu Jaafar se riwayat hai, aap kehte hain ke: *“Qiyamat ke din khuda-e-buzurg-o-bar-tar logo’n ko ek buland muqaam par nange paao’n aur nange jism jama karega. Sab log mehshar mein khade rahenge, yahan tak ke pasine se sharabor ho jaaenge. Pachaas saal tak usi haalat mein khade rahenge. Irshad-e-khuda-wandi hai:*

‘وَحْشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا’ ‘Tamaam aawaaze’n Allah ke saamne past ho chuki hongii aur aap kaana phoosi ke siwa kuch nahi sun sakenge’.”.

Raawi kehta hai: *“Phir arsh se ek pukaarne waala pukaarega ke Nabi-e-Ummi kaha’n hai? Nabi-e-Rahmat kaha’n hain? Muhammad bin Abdullah ummi kaha’n hai? Rasool Allah ﷺ sab logo’n ke saamne aage badhenge ta-aanke hauz ke saamne jaakar ruk jaaenge, hauz ki lambaai eliya se sana tak hogi. Aap ﷺ us par khade ho jaaenge, phir logo’n ko pukaarng, log unki taraf chalne lagenge. Ek din log hauz par aarahe honge, aur hataae jaa rahe honge ke Rasool Allah ﷺ achaanak ek aadmi ko dekhenge jise hauz se hataya gaya hoga, wo aadmi ham se mohabbat karne waala hoga, aap ro padenge aur kahenge: Aye parwardigaar main shiyaan-e-Ali ko dekh raha hoo’n ke unhe’n dozakh ki taraf pher diya gaya aur mere hauz tak pohonchne se rok diya gaya hai. Raawi kehta hai: Phir Allah aap ki taraf farishta bhejenge aur poochenge: Aye Muhammad ﷺ kis cheez ne tujhe rula diya? Aap kahenge shia Ali ki wajah se main roya”.*

“Us par farishta aap se kahega: Allah Ta’ala farma rahe hain: Aye Muhammad ﷺ! Shia-e-Ali maine tujhe hiba kiye, tujh se aur tere gharane se mohabbat karne ki wajah se maine unke gunah maaf kar diye. Unhe’n tujh se mila diya hai, unhe’n teri jamaat mein shaamil kar diya hai, unhe’n apne hauz par le-aa”.

Abu Jaafar عليه السلام kehte hain: *“Kitne hi mard aur aurate’n us din pukaar rahe honge, jab aap ko dekhenge to kahenge, aye Muhammad ﷺ aur phir us din aesa koi aadmi bhi jo hame’n dost rakhta hai, ham se mohabbat karta hai, hamare dushmano se apni baraa-at karta aur*

unhe'n naapasand karta hoga, hamari jamaat mein aur ham logo'n ke saath hoga. Hamare hauz par aese log laae jaaenge". (Tafseer-ul-Burhan: V3 P255; As Saafi: V2 P78)

Isi jaesi riwayat Bahraini ne bhi apni tafseer 'al-Ikhtisaas' mein Mufeed se naql ki hai, likhta hai: *"Abu Saeed al-Madaaeni se riwayat hai ke aap ne kaha: Maine Abu Abdullah عليه السلام se poocha: Khuda ki kitab-e-mohkam mein us irshad ka kya matlab hai: 'وَمَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا؟' To aap ne kaha: Aye Abu Saeed! Hamari ek kitab hai jiske ek warq par khuda ne makhlooq ko paeda karne se do-hazaar saal pehle ye likha tha aur use apne saath apne arsh par rakh liya tha, ya arsh ke neeche rakh liya tha. Us mein likha: Aye Shia, Aal-e-Muhammad! Tumhari nafarmaani karne se pehle main tumhe'n bakhsh chuka hoo'n".* (Ye log sirf aimma hi ko maasoom nahi samajhte, balke khud bhi maasoomiyat mein unke shareek hain ke Allah ne maasiyat ka irtikaab karne se pehle hi unhe'n bakhsh diya hai. Jiska ye haal ho wo maasoom hi hota hai, to aimma bhi maasoom hain aur shia khud bhi maasoom hain)

Jo bhi is haal mein aae ke Muhammad ﷺ aura al-e-Muhammad ki wilaayat ka munkir na ho, main use apni rahmat se apni jannat mein thehreaunga. (Al-Burhaan: V3 P228)

Meri jaan aur mere maa-baap Aap ﷺ par Qurban, Allah ke us Saadiq-o-Ameen Rasool ﷺ par us jhooti riwayat ka bohtaan lagaate hain ke: *"Aap ne kaha hai: Jis shakhs ko khuda ne mere ahle baet ke aimma ki mohabbat dedi use duniya-o-aakhirat ki bhalaai mil gai, koi shak na kare ke wo jannat mein hoga".* (Tafseer Noor-us-Saqlain: V2 P504 [Iran])

Ali عليه السلام ki taraf jhooti riwayat mansoob karte hue kehte hain ke aap ne kaha: *"Jis ne mujh se mohabbat ki wo aesa nek bakht hai ke uska hashr Ambiya ki jamaat ke saath hoga".* (Kitab-ul-Khisaal: V2 P578)

Yaane ab koi zaroorat baaqi nahi rehti ke insan Quran padhne, namaz adaa kare, zakat de, roza rakhe, hajj adaa kare, apni jaan ko thakaae aur apni rooh ko mashaqqat mein daale, yehi baat kaafi hai ke Ali عليه السلام se mohabbat kare aur bas. Ali عليه السلام se mohabbat karne waale ke liye Allah par laazim hai ke wo use dozakh se najaat de aur jannat ki nemato'n mein daakhil kare. Is baat ko un hazraat ne apni kitaabo'n mein waazeh aur saaf-saaf bayaan kiya hai. Hazraat-e-shia ka sadooq, jo dar-

haqiqat kazoob¹ hai, Rasool Allah ﷺ ki taraf us jhoot-o-bohtaan ko mansoob karte hue kehta hai ke Aap ﷺ ne kaha hai: *“Aye Ali! Jisne dil mein tujhse mohabbat ki goya usne Quran ke ek-tihaai ⅓ padh liya, jisne dil se mohabbat ki aur zaban se teri madad ki goya usne do-tihaai ⅔ Quran padh liya, jisne dil se mohabbat ki, zabaan se teri iaanat ki aur apne haatho’n se teri madad ki goya usne poora Quran padh liya”*. (Kitab-ul-Khisaal: V2 P180)

Jahan tak namaz, zakat aur hajj ka taalluq hai unke baare mein Jaafar Saadiq (عليه السلام) se naql karte hain ke aap ne kaha aur dar-haqiqat ye un par bohtaan hai ke: *“Allah hamari jamat mein se us aadmi ko jo namaz nahi padhta (Azaab aur tabaahi se bacha leta hai), us aadmi ki wajah se jo zakat adaa karta hai, maaf kar deta hai ... Hamari jamaat ke us aadmi ko ko hajj nahi karta, us aadmi ki wajah se jo hajj karta hai, maaf kar deta hai”*. (Tafseer Qummi li Ali bin Ibrahim: V1 P83-84; Tafseer-ul-Ayaashi li Muhammad bin Masood Salmi Ayaashi ke naam se mashoor hai: V1 P135)

Is tarah shia-hazraat mein se har aadmi ke liye ye zaroori nahi ke wo namaz padhe, zakat de, aur hajj kare, kyonke kuch doosre log namaze’n padhte, zakat dete aur hajj adaa kar dete hain jisse un hazraat ki taraf se bhi sab cheeze’n adaa ho jaati hain, un sab faraez-o-wajibaat ke badle mein unke zimma zaroori hai ke wo ahle baet se mohabbat kare’n, unki ziyaarat kare’n, unke maqtuleen aur faut hone waalo’n par maatam kare’n aur unki qabro’n ki ziyaarat kare’n.

Zara ghaur keejiye ke shia-hazraat ka deen kis qadr manghadat, khud-saakhta aur ek bilkul naya deen hai, jisko islam se door ka bhi waasta nahi. Islam to sar-ta-sar amal ka deen hai, jis mein faraez-o-wajibaat bhi hain, us deen mein kuch cheezo’n ka hukm diya gaya hai aur kuch cheezo’n se roka bhi gaya hai. Us deen mein Rasool-e-Saadiq-o-Ameen ﷺ ki zabaan se us baat ka ilm hua ke khud ahle baet bhi Allah ke azaab aur uski pakad se apne aap ko nahi bacha sakte. Ta-aanke Allah ki rassi ko na thaam le’n, Allah aur uske Rasool ﷺ ke ahkamaat par amal na kare’n. Un cheezo’n se ruk na jaae’n jin se Allah aur uske Rasool ﷺ ne mana kar diya hai.

¹ T: (كذوب) Jhoota [RSB]

Rasool Allah ﷺ ne apne ahle baet, apne chacha, phoophi, apni beti aur uske ghar waalo'n ko khitaab karte hue, ek-ek ka naam le-le kar farmaya tha ke: *"Aye Bani Abdul Muttalib! Aye Rasool Allah ﷺ ki pohoophi Safiyya رضي الله عنها! Apne aap ko khud dozakh se bachalo, main Allah ke yahaa'n tumhare koi kaam na aasakunga"*. (Tafseer Minhaj-us-Saadiqeen: V6 P488)

Zara ghaur keejiye ke khud ahle baet bhi sirf Rasool Allah ﷺ ki mohabbat, dosti-o-taaleeq aur unki qaraabat ki wajah se na jannat mein daakhil ho sakte hain, na azaab-e-khudawandi se najaat paa-sakte hain, unhe'n bhi apni najaat ke liye amal-e-saaleh aur deeni-o-duniyaawi har muaamale mein Allah aur uske Rasool ﷺ ki itaa-at karna zaroori hai. Allah ka Rasool ﷺ unke bhi kuch kaam nahi aasakta.

Aasmaano'n se Rasool Allah ﷺ par naazil hone waale Quran ne is baat ki taaeed ki hai, Quran mein irshad hai:

Koi Doosra Nafs Kisi Ka Bojh Nahi Utha
Sakega. (Surah-al-Anaam: 164)

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ.

Is aayat mein irshad farmaya:

Ye Ke Insaan Jo Kuch Koshish Karega Wohi Paaega, Aur Ye Ke Uski Mehnat Use Dikhadi Jaaegi, Phir Use Uska Poora Badla Diya Jaaega. (Surah-an-Najm: 39-41)

أَن لِّیْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۚ وَأَنَّ
سَعْيَهُ سَوْفَ یُؤْزَىٰ ۚ ثُمَّ یُجْزَیْهِ
الْجِزَاءَ الْأَوْفَىٰ ۚ

Ek jagah farmaya:

Jisne Sarkashi Ki Hogi Aur Aakhirat Par Duniya Ko Tarjeeh Deen-e-islam Thi To Aese Logo'n Ke Liye Jahannum Hi Thikaana Hoga Aur Jo Koi Allah Ke Muqaam Se Dara Hoga Aur Jisne Apne Nafs Ko Najaaez Khwahisho'n Se Roka Hoga, Pas Uska Thikaana Na Jannat Hoga. (An-Naaziat: 37-41)

فَأَمَّا مَنْ ظَنَّىٰ ۖ وَاتَّخَذَ الْحَيٰوةَ
الدُّنْيَا ۚ فَأَنَّ الْجَحِيْمَ هِیَ الْمَاوِیٰ ۚ
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى
النَّفْسَ عَنِ الْهَوٰی ۚ فَإِنَّ الْجَنَّةَ هِیَ
الْمَاوِیٰ ۚ

Ek aayat mein farmaya:

Jo Paak Saaf Ho Kar Apne Rabb Ka Naam
Yaad Karta Hai Aur Namaz Adaa Karta Hai
Wo Muraad Paaya Jaaega. (Surah-al-Aala: 14-15)

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ
فَصَلَّى ۝

Ek Jagah khuda-e-buzurg-o-bar-tar ne jo sabse ziyaada sach kehne
waala hai, apni kitab-e-mohtakm mein jis mein kisi pehlu se bhi baatil
asar-andaaz nahi ho sakta, farmaya hai:

Pas Jis Shakhs Ne Zarrar Jitna Bhi Accha
Kaam Kiya Hoga Wo Use Dekh Lega Aur
Jisne Zarra Jitna Bura Kiya Hoga Wo Bhi
Use Dekh Lega. (Surah-az-Zalzala: 7-8)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ

Ek jagah farmaya:

Najaat-yaab wo imandaar hain jo apni
namazo'n mein aajizi karte hain aur jo be-
faaeda baato'n se roo-gardaa'n rehte hain,
aur jo apne maalo'n ki zakat adaa karne
waale hain. Aur jo apni sharam-gaaho'n ki
hifaaizat karte hain hatta ke apni aurato'n
aur baandiyo'n ke siwa kisi se nahi milte.
Un par koi malaamat nahi. Haa'n jo log
uske siwa aur tareeq ikhtiyaar karte hain,
wohi hudood se badhne waale hain. Aur
wo log najaat-yaab hain jo apni
amaanato'n aur waado'n ka paas karte
hain. Aur wo log jo apni namazo'n ki
hifaaizat karte hain. Yehi log waaris hain, jo
jannat-ul-firdaus ke waaris honge, jis mein
wo hamesha rahenge. (Surah-az-Zalzala: 7-8)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ ۱ الَّذِينَ هُمْ فِي
صَلَاتِهِمْ خاشِعُونَ ۝ ۲ وَالَّذِينَ هُمْ عَنْ
اللَّغْوِ مُعْرِضُونَ ۝ ۳ وَالَّذِينَ هُمْ
لِلزَّكَاةِ فَاعِلُونَ ۝ ۴ وَالَّذِينَ هُمْ
لِفُرُوجِهِمْ حَافِظُونَ ۝ ۵ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ ۝ ۶ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ
فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ ۷ وَالَّذِينَ هُمْ
لِأَمْنِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝ ۸ وَالَّذِينَ
هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ۝ ۹ أُولَٰئِكَ
هُمُ الْوَارِثُونَ ۝ ۱۰ الَّذِينَ يَرِثُونَ
الْفُزْدُونَ ۝ ۱۱ هُمْ فِيهَا خَالِدُونَ ۝

Quran-e-Paak ko Allah ne logo'n ke liye ek dastoor-e-hayaat aur kitaab-
e-hidaayat-o-rahmat bana kar naazil kiya hai. Quran mein ek jagah
khuda-e-buzurg-o-bar-tar farmata hai:

Har Aadmi Apne Aamaal Mein Girwi Hoga, Lekin Daa'e'n Haath Waale Baagho'n Mein Honge. Aapas Mein Ek-dosre Ko Mujrimo'n Ki Baabat Poochenge Ke tum Dozakh Mein Kis Wajah Se Daakhil Hue? Wo Kahenge, Ham Namaz Adaa Na Karte The. Aur Ham Masakeen Ko Khaana Na Khilaate The Aur Kaamo'n Mein Lage Rehte The. Aur Yaum-ul-Jaza Ka Inkaar Karte Rahe, Yahan Tak Ke Hame'n Uska Yaqeen Ho Gaya. Pas Kisi Sifaarishi Ki Sifaarish Bhi Unko Mufeed Na Hogi. (Surah-al-Muddasir: 38-48)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ ۖ اِلَّا
اَصْحَابَ الْيَمِيْنِ ۚ فِي جَنَّتٍ
يَتَسَاءَلُوْنَ ۚ عَنِ الْمُجْرِمِيْنَ ۚ مَا
سَلَكُكُمْ فِي سَقَرٍ ۚ قَالُوْا لَمْ نَكُ مِنَ
الصّٰلِحِيْنَ ۚ وَلَمْ نَكُ نُوْطِعُ
الْمُسْكِيْنَ ۚ وَكُنَّا نَخُوضُ مَعَ
الْخٰضِيْنَ ۚ وَكُنَّا نَكْذِبُ يَوْمَ
الذِّبْرِ ۚ حَتّٰى اٰتٰنَا الْيَقِيْنَ ۚ فَمَا
تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ۚ

Ek jagah Allah Ta'ala apne Nabi Nuh ﷺ ki zabaan se wo waaqia bayan kar rahe hain, jab Hazrat Nuh ﷺ ne apne bete ko tufaan mein gharq hote dekha to arz kiya:

Aye Mere Maula, Mera Beta Bhi Mere Ayaal Se Hai Aur Tera Waada Bilkul Saccha Hai, To Sab Haakimo'n Ka Haakim Hai Allah Ne Kaha, Aye Nuh Wo Tere Ayaal Se Nahi Hai Kyounke Wo Nek Amal Nahi. Pas Jis Cheez Ka Tujhe Qatai Ilm Na Ho Uska Sawaal Na Kiya Kar, Main Tujhe Samajhata Hoo'n Ke Nadaano'n Ki Si Harkat Na Kiya Kar. Nuh Bola Aye Mere Maula! Jis Cheez Ki Sehat Ka Mujhe Ilm Na Ho Uske Sawaal Karne Se Main Teri Panaah Leta Hoo'n. Aur Agar Tu Mera Gunaah Na Bakhshega Aur Na Rahem Karega To Main Bilkul Khasaara Paa Jaaunga.

رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ ۚ وَاِنَّ وَعْدَكَ
الْحَقُّ ۚ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ۚ قَالَ
يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ
غَيْرُ صٰلِحٍ ۚ فَلَا تَسْأَلْنِيْ مَا لَيْسَ لَكَ بِهٖ
عِلْمٌ ۚ اِنِّیْۤ اَعْطٰكَ اَنْ تَكُوْنَ مِنَ
الْجٰهِلِيْنَ ۚ قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ
اَسْأَلَكَ مَا لَيْسَ لِیْ بِهٖ عِلْمٌ ۚ وَاِلَّا تَغْفِرْ
لِیْ وَتَرْحَمْنِیْۤ اَكُنْ مِنَ الْخٰسِرِيْنَ ۚ

(Surah Hud: 45-47)

Ek jagah Ibrahim ﷺ aur aap ke waalid ka qissa bayan karte hue Hazrat Ibrahim ﷺ ka ye qaul bayan farmaya ke:

Aye Baaba Mujhe Allah Ki Taraf Se Ilm Pohoncha. Pas Tu Meri Taabedaari Kar, Main Tujhe Seedhi Raah Ki Hidaayat Karunga. Aye Mere Baab, Tu Shaitaan Ki Ibaadat Na Kar, Beshak Shaetaan Rahman Ka Be-farman Hai. Aye Mere Baba! Mujhe Khauf Hai Ke Tujhe Khuda-e-Rahman Se Koi Azaab Na Pohonch Jaee Phir To Bhi Shaitan Ka Qaribi Ho Jaaega. Usne Kaha Aye Ibrahim! Kya Tu Mere Maabudo'n Se Roo-gardaa'n Hai, Agar Tu Baaz Na Aaya To Tujhe Sangsaar Karunga Aur Mujhse Door Ho Ja. Ibrahim عليه السلام Ne Kaha: Leejiye Salaam, Main Tere Liye Apne Parwardigaar Se Bakhshish Maangta Rahunga, Mera Parwardigaar Mere Haal Par Pada Hi Meherbaan Hai.

Uske baad farmaya:

Aur Ibrahim عليه السلام Ki Dua Baap Ke Liye Wada Ki Wajah Se Thi, Jo Usse Kar Chuka Tha. Jab Use Maaloom Hua Ke Wo Allah Ka Dushman Hai To Usse Bezaar Ho Gaya, Ibrahim عليه السلام Bada Hi Naram Dil Aur Burdbaar Tha. (Surah-at-Tauba: 114)

يَا بَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٣٧﴾
يَا بَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٣٨﴾ يَا بَتِ إِنِّي أَخَافُ
أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ
لِلشَّيْطَانِ وَلِيًّا ﴿٣٩﴾ قَالَ أَرَأَيْتَ أَنْتَ
عَنِ الْهَيْئَةِ يَأْبُرُهُمْ لَنْ لَمْ تَنْتِهِ
لَا رَجْمَكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٠﴾ قَالَ
سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ
كَانَ فِي حَفِيًّا ﴿٤١﴾

(Surah Maryam: 43-47)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبْنَيْهِ إِلَّا
عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَبَّى تَبَيَّنَ لَهُ
أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ
لَأَوَّاهٌ حَلِيمٌ ﴿١١٣﴾

Quran-e-Paak ki in aayaat-e-mubaaraka mein allah ne saaf-saaf bayaan farma diya hai ke najaat aur kamyaaabi-o-falaah haasil karne ka tariqa sirf ye hai ke Allah ki rassi ko mazbooti se thaam liya jaaee, kitabullah par amal kiya jaaee, uske ahkamaat ki paerawi ki jaaee aur Allah aur uske Rasool ﷺ ki har muaamala mein itaa-at ki jaaee. Namaz zakat, roza aur hajj jaesi ibaadaat adaa kar ke Allah ke qurb haasil kiya jaaee aur Allah ke deen mein insaan poori tarah daakhil ho kar har qism ke gunaaho'n aur moharramaat se bache. Uske siwa doosri koi cheez najaat ke liye

faaedamand nahi ho sakti. Yaha'n buzurgo'n, auliya Allah aur Allah ke nabiyyo'n ke nasab se hona kaam nahi aaega sirf ek cheez kaam aaegi aur wo hai amal saaleh.

Dekh leegiye Rasool Allah ﷺ ke haqiqi chacha aur Aap ﷺ ki dono betiyo'n ke sasur Abu Lahab aur uske gharaane ke baare mein irshad ho raha hai:

Abu Lahab Ke Haath Toot Jae'n Aur Toot Chuke, Na Uska Maal Uske Kuch Kaam Aaega Na Uski Kamaai. Josh Waali Aag Mein Daakhil Hoga, Uski Aurat Bhi Indhan Uthaae Daakhil-e-Jahannum Hogi. Uski Gardan Mein Moonj¹ Ki Rassi Hogi. (Surah-at-Tauba: 114)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ
مَالُهُ وَمَا كَسَبَ ۚ سَيَصْلَىٰ نَارًا ذَاتَ
لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ فِي
جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

Doosre chacha Abu Taalib ke liye jab Aap ﷺ ne dua-e-maghfirat karna chaahi to ye aayat naazil hui:

Nabi ﷺ Aur Momineen Ki Shaan Se Baeed Hai, Shirk Karne Waalo'n Ke Haq Mein Bakhshish Maange'n, Go Wo Qaribi Ho'n, Jabke Unhe'n Maaloom Ho Chuke Ke Wo Jahannami Hain. (Surah-at-Tauba: 114)

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن
يَسْتَغْفِرُوا لِلشُّرِكِينَ وَلَوْ كَانُوا أُولَىٰ
قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ
أَصْحَابُ الْجَحِيمِ ۝

Jo aadmi bhi Quran-e-Majeed mein tadabbur aur uske maafi mein ghaur-o-fikr kare, wo ye haqiqat maaloom kar sakta hai ke najaat ka daar-o-madaar khuda-e-buzurg ki wahdaniyat ke iqraar aur uske Nabi-e-Mohtaram ﷺ ki risaalat ke iqraar par hai. Kitab-o-Sunnat par amal hi se insaan najaat paa sakta hai, irshad-e-khudawandi hai:

Magar Jo Shakhs Tauba Kare Aur Nek Amal Kare To Allah Unki Buraiyo'n Ko Nekiyo'n Se Bada Dega Aur Allah Bakhshne Waala Meherbaan Hai. Aur Jo Koi Tauba Karke Nek Amal Karta Hai, Wohi Allah Ki Taraf Jhukta Hai Aur Wo Log Hain Jo Behooda

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
قَالَ لَكَ بِبَدَلِ اللَّهِ سَيَأْتِيهِمْ حَسَنَاتٌ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ وَمَن تَابَ
وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

¹ T: (مُونَج) Ek qism ki ghaas jise sukha kar baan aur rassiyaan bat-te hain [RKT]

Umoor Par Haazir Nahi Hote. Aur Jab Kisi Behoodgi Ke Paas Se Unka Guzar Hota Hai To Ezaaz-o-Ikraam Se Guzar Jaate Hain, Aur Wo Log Hain, Ke Jab Unko Parwardigaar Ke Ahkaam Se Hidaayat Ki Jaae To Behre Aur Andhe Ho Kar Us Par Nahi Girte, Aur Wo Log Hain Jo Kehte Hain, Aye Hamare Parwardigaar, Ham Ko Hamari Biwiyo'n Aur Aulaad Se Aankho'n Ki Thandak Inaayat Kar Aur Ham Ko Muttaqiyo'n Ka Imam Bana. Unhi Logo'n Ko Unke Sabr Ki Wajah Se Baala-khaane Milenge Aur Waha'n Dua Aur Islam Ke Saath Unka Istiqbaal Kiya Jaaega. Un Mein Wo Hamesha Rahenge Aur Wo Bahut Hi Accha Thikana Hai.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا
مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۖ وَالَّذِينَ
إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوْا
عَلَيْهَا صُغًا وَعُيُتَاتًا ۚ وَالَّذِينَ
يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمَتَّقِينَ
إِمَامًا ۚ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا
صَبَرُوا وَيُلْقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ۚ
خُلِدِينَ فِيهَا ۖ حَسَنَتْ مُسْتَقَرًّا
وَمَقَامًا ۚ

(Surah-al-Furqan: 70-76)

Lekin un logo'n ka etiqaad saraasar uske bar-aks hai, ye kehte hain ke: *"Ali ki mohabbat ek aesi neki hai jisko koi buraai bhi zarar nahi pohoncha sakti"*. (Tafseer Minhaj-us-Saadiqeen: V8 P110)

Ek jagah un logo'n ne kaha hai: *"Ahle baet ki mohabbat se logo'n ke gunaah is tarah jhad jaate hain, jis tarah tez aandhi mein darakht se patte jhadte hain"*. (Tafseer Minhaj-us-Saadiqeen: V8 P111)

Rasool Allah ﷺ ki taraf us jhooti riwayat ko mansoob kiya hai ke Aap ﷺ ne farmaya: *"Allah Ta'ala ne mere bhai Ali bin Abi Taalib ko is qadr fazaael se nawaaza hai jo ginti mein nahi aasakte, jisne unke fazaael mein se ek fazilat ko dil se maante hue zikr kiya, Allah uske agle-pichle gunaah maaf kar deta hai. Jisne unki kisi fazilat ko likha, jab tak uski wo tehreer baaqi rahegi, farishte uske liye maghfirat talab karte rahenge, jis ne unki kisi fazilat ko suna, Allah uske wo tamaam gunaah maaf kar dega, jin ka taalluq simaa¹ se hai, jisne unki kitaab-e-fazaael par nazar daali, Allah uske wo tamaam gunaah maaf kar dega,*

¹ T: (سماع) Kaan lagaa kar sunna, dehaan se ya apne kaan se sunna [RKT]

jo usne nazar se kiye honge". (Hadiqat-ush-Shia li-Ahmad bin Muhammad jo Muqaddas Irbili ke naam se mashoor hai: P2 [Tehran]; Kashf-ul-Ghammah li Ali bin Isa Irbili: V1 P112)

Jahan tak amal-e-saaleh ka taalluq hai to uske mutaalliq ye log waazeh taur par keh chuke hain ke uski koi zaroorat nahi. Ye jhoote, Jaafar Saadiq ki taraf is qaul ko mansoob karte hain ke aap ne shia ko mukhaatib karke kaha: *"Ba-khuda tum mein se do (2) aadmi bhi dozakh mein daakhil nahi honge, balke khuda ki qasam ek bhi nahi"*. (Ar-Raudah-tul Minal Kaafi lil Kulaeni: V8 P78)

Kehte hain ke aap ne shia se kaha: *"Tum mein se koi aadmi koi amal kiye baghaer hi apna naama-e-aamaal (nekiyo'n se) bhar sakta hai"*. (Ar-Raudah-tul Minal Kaafi lil Kulaeni: V8 P315)

"Balke wo aadmi qiyamat ke din nabiyyo'n ke darje mein unke saath hoga". (Muqaddama-tul-Burhaan: P21)

Apne aathwe'n imam-e-maasoom, Abul Hasan Riza ki taraf is riwayat ko mansoob karte hue kehte hain ke aap ne kaha hai: *"Hamare giroh mein se kisi ne bhi koi gunaah ya ghalati nahi ki, magar kisi cheez se uske sab gunaah khatam ho jaaenge, agarche usne baarish ke qatro'n jitney, kankariyo'n, aur ret ke zarro'n jitney, kaanto'n aur darakhto'n jitne gunaah kiye honge"*. (Uyoon Akhbaar ur Riza li-Ibne Baabwiya Qummi: V2 P236)

Jiska muaamala ye hua use kya zaroorat hai ke wo apne aap ko kisi takleef-o-mashaqqat mein daale, uske liye itna hi kaafi hai ke wo Ali aur Aal-e-Ali se mohabbat kare aur phir jahan jaese aur jo jee chaahe kare. Kyouнке wo marfoo-ul-qalam¹ hai, uske gunaah aur ghalatiyaa'n maaf ho chuki hain, use jannat-o-khushnoodi ka parwaana mil chuka hai, ahle baet kisi maasiyat aur gunaah se usko koi nuqsaaan nahi pohonch sakta aur na imaan-o-amal se us mein koi ziyaadati hi mumkin hai.

Jahan tak izhaar-e-mohabbat ka taalluq hai, uska sahih tariqa ye hai ke Hussain عليه السلام, Riza aur doosre imaamo'n ki qabro'n ki ziyaarat ki jaae aur

¹ T: (مَرْفُوعُ الْقَلَمِ) Wo shakhs jiska gunaah qaabil-e-giraft na ho, jiska jurm baaz-purs ke qaabil na ho [RKT]

khuda ki khushnoodi-o-maghfirat aur jannat ke parwaane haasil kar liye jaae'n.

Kehte hain ke: *"Hussain ؑ ki ziyaarat (yaane aap ki qabr ki ziyaarat) ek hajja-e-mabroor aur ek-sau (100) maqbool umrah ke baraabar hai"*. (Al-Irshaad lil Mufeed: P252 [Maktaba Baseerti, Qum])

Rasool Allah ﷺ ki taraf ye jhoot mansoob kiya hai ke Aap ﷺ ne farmaya: *"Jisne Hussain ؑ ki maut ke baad uski ziyaarat ki uske liye jannat hai"*. (Al-Irshaad lil Mufeed: P252 [Maktaba Baseerti, Qum])

Jo unki ziyaarat na kare wo unki shahaadat par maatam kare aur jannat haasil kare. Baaqir bin Zain-ul-Aabideen ؑ ki taraf mansoob karke bayan karte hain ke aap ne kaha hai: *"Hussain par bahaya jaane waala koi aansu nahi behta magar uske badle mein khuda us aadmi ke tamaam gunaah maaf kar deta hai khwah wo samandar ki jhaag ke barabar ho'n"*. (Jilaa-ul-Uyoon lil Majlisi (Faarsi): V2 P468)

Aur kehte hain ke: *"Uske liye jannat waajib ho jaati hai"*. (Jilaa-ul-Uyoon lil Majlisi (Faarsi): V2 P464)

Isi tarah jo Riza ka maatam kare usko bhi jannat mil jaati hai, Riza se un logo'n ne is riwayat ko naql kiya hai ke: *"Jo momin bhi meri ziyaarat kare aur (aankh se) uske chehre par aansu ka ek khatra beh nikle, khuda uske jism ko aag par haraam kar deta hai"*. (Uyoon Akhbaar ur Riza: V2 P227)

Aur jo aap ki qabr ki ziyaarat kare uske baare mein apne nawwe'n imam se riwayat karte hain ke aap ne kaha hai: *"Jisne mere waalid ki qabr ki ziyaarat ki, khuda uske agle-pichle gunaah maaf kar deta hai, qiyaamat ke din uske liye ek mimbar-e-nabi ke mimbar ke barabar rakha jaaega ta-aanke bande hisaab se faarigh ho jaae'n"*. (Uyoon Akhbaar ur Riza: V2 P259)

"Jis ne mere bete ki qabr ki ziyaarat ki goya khuda ke nazdeek usne sattar (70) hajj-e-mabroor adaa kiye. Raawi kehta hai. Maine kaha: Sattar (70) hajj? Aap ne kaha: Haa'n! Sattar-hazaar (70,000) hajj. Unke jhoot se khuda ki panaah kitne jhoote aur bure log hain. Uske baad kaha: Kuch hajj qubool nahi bhi kiye jaate. Jisne unki ziyaarat ki aur

unke paas raat guzaari goya usne arsh-e-khudawandi par Allah ki ziyaarat ki” ...

Ya Allah! Is khurafaat ko naql karne par ham tujh se maghfirat ke khwaastagaar¹ hain.

Raawi kehta hai: *“Maine kaha: Arsh-e-khudawandi par Allah ki ziyaarat ke baraabar ye amal hai? Aap ne kaha: Haa’n!”*. (Uyoon Akbaar-ur-Riza: V2 P252)

Ali Riza ki riwayat naql karte hain ke aap ne kaha: *“Ek din tum par aane waala hai, jis din tum Toos mein meri turbat ki ziyaarat karoge, sun lo jisne haalat-e-ghusl mein meri ziyaarat ki, wo gunaho’n se is tarah saaf ho gaya, jaese aaj hi uski maa ne use janaa hai”*. ①²

Bayan karte hain: *“Jo momin bhi aap ki qabr ki ziyaarat karega, khuda uske liye jannat waajib aur uske jism ko dozakh par haraam kar dega”*. (Uyoon Akbaar-ur-Riza: V2 P255)

Isi tarah jo aap ki behen Fatima bint Musa ki ziyaarat kare, uske liye bhi jannat hai. Saad bin Saad se riwayat karte hain ke aap ne kaha: *“Maine Abul Hasan riza ؑ se Fatima bint Musa bin Jaafar ؑ ki (yaane unki qabr ki) ziyaarat ke baare mein poocha to aap ne kaha: Jisne aap ki*

¹ T: T: (خواست گار) Darkhwaast dene waala, talabgaar, taalib ummeedwaar [RKT]

² ① Ye log jhoot mein is qadar badh gae hain ke aglo’n-pichlo’n sab ko peeche chod gae hain. Unke ulama, fuqaha, aur mohaddiseen mein se har-ek ki yehi koshish hoti hai ke ziyaada se ziyaada jhoot ghad sake’n. Har ek, doosre se badhna chaahata hai aur usi sabqat mein wo ye bhi bhool jaata hai ke pehlo’n ne kya kiya hai aur baad waale kya kahenge?

Sab ko maaloom hai ke shia ke yahaa’n Hussain ؑ ka jo darja hai, wo darja unho’n ne kisi aur ko nahi diya. Lekin Ibne Baabwiya Qummi jab Riza ka zikr karte hue mubaalagha-aaraai shuru karta hai to wo bhool jaata hai ke unka mazhab kya hai, aur wo Musa Riza ko Hussain ؑ se bhi afzal keh jaata hai.

‘Al-Irshaad’ mein usne bayan kiya hai ke: *‘Hussain ki qabr ki ziyaarat sau (100) hajj ke baraabar hai’*. Jab Riza ka zikr aaya to usne likha hai ke: *‘Riza ki ziyaarat hazaar (1000) hajj ke baraabar hai’*. (Dekhiye Uyoon Akhbaar-ur-Riza: P257)

Usse bhi badh kar kehta hai: ‘Aap ki ziyaarat Hussain ki qabr ki ziyaarat se afzal hai, jaesa ke Mahalli bin Mukhriya*’ ne bayan kiya hai ke: *‘Maine Abu Jaafar Riza se poocha: Main qurbaan jaau’n, Riza ؑ ki ziyaarat afzal hai ya Hussain ؑ ki? Aap ne kaha ke mere waalid ki ziyaarat afzal hai’*. (Uyoon Akbaar ur Riza: V2 P162)

*T: Urdu pdf mein ye naam aese hi ‘محلّی بن مخریاء’ likha hai [RSB]

ziyaarat ki uske liye jannat hai". (Uyoon Akhbaar-ur-Riza: V2 P267 Baab Sawaab Ziyaarah Fatima عليها السلام [Qum])

Ye un logo'n ka deen hai aur qabro'n aur ziyaarat gaaho'n par mabni hai ye unka mazhab hai. Unka mazhab hi ziyarate'n, maatam karna, aur ahle baet se mohabbat-o-taalluq ke daawe karna hai. Unke mazhab mein faraaez-o-waajibaat, hudood, munkaraat, saiyyiaat, ya amal-e-saaleh waghaera naam ki koi cheez sire se hai hi nahi.

Aimma Ke Baare Mein Shia Ka Aqida

Jhoot un logon ki ghutti mein pada hai, jhoot ke sahaare hi ye parwaan chadhe hain. You'n lagta hai ke jhoot aur ye qaum dono judwaa'n behne'n hain, kis qadar ghinaona aur makrooh jhoot hai ke unke aimma un khudaai sifaat ke maalik hain jo sirf aur sirf khuda-e-buzurg-o-bar-tar hi ka khaassa¹ hain. Ye apne aimma ko khudaai faislo'n aur khudaai umoor mein unka shareek-o-saajihi samajhte hain.

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عَلَوًا كَبِيرًا.²

Ye unka mohaddis Kulaeni hai, jo shia-hazraat ke yahan usi darja ka mohaddis hai jis darje ke mohaddis Ahle Sunnat ke yaha'n Imam Bukhari رحمته الله hain. Ye Ali عليه السلام bin Abi Taalib ki taraf is jhoot ko mansoob karte hue kehta hai ke aap ne kaha hai: *"Mujhe wo khoobiya'a'n deen-e-islam gai hain jo mujh se pehle kisi ko nahi deen-e-islam gae'e'n. Ambiya ko bhi nahi. Mujhe musibato'n aur aafato'n ka ilm ataa kiya gaya, mujhe ansaab³ aur fasl-ul-khitaab⁴ ka ilm ataa kiya gaya, jo mujh se pehle ho chuka wo mere ilm se baahar nahi, jo mujh se ghayab hai wo mujh se door nahi"*. (Al-Usool Minal Kaafi: V19 P197)

Jabke Muhammad ﷺ par naazil-shuda Allah ki kitaab mein saaf-saaf bayan kar diya gaya hai ke:

¹ T: (خَاصَّة) Khusoosiyat, khoobi [RKT]

² T: Wo Paak Hai Aur Wo (mushrik) Jo Kuch Kehte Hain Usse Kahee'n Ziyaada Aala-o-Buland-tar Hai. (Surah Bani Israil: 43) (Ahsan-ul-Kalaam, Darussalam) [RSB]

³ T: (أَنْسَاب) Khandaano ke silsile, shajre, nasab-naame [RKT]

⁴ T: (فَصْلُ الْخِطَاب) Haq o baatil mein farq karne waali taqreer/tehreer [RKT]

Kisi Nafs Ko Maaloom Nahi Ke Kal Kya وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
 Karega Aur Na Kisi Shakhs Ko Ye Maaloom وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ
 Hai Ke Kis Zameen Par Marega? Beshak اللَّهُ عَلِيمٌ خَبِيرٌ
 Allah Hi Ilm Waala Aur Sab Ki Khabar
 Rakhne Waala Hai. (Surah Luqman: 34)

Koi shak nahi ke ye shaan aur ye khoobi sirf Khuda-e-Buzurg-o-Bar-tar hi ki hai:

Ek Zarra-bhar Cheez Bhi, Na Aasmaano لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ
 Mein Na Zameeno'n Mein, Usse Makhfi وَلَا فِي الْأَرْضِ.
 Reh Sakti Hai. (Surah Saba: 3)

Allah Ta'ala hi ne apne nabi Muhammad ﷺ ko ye kehne ka hukm diya tha:

Allah Ke siwa Koi Bhi Ghaib Nahi Jaanta, Na لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
 Aasmaano Ke Farishte Na Zameen Ke الْغَيْبِ إِلَّا اللَّهُ.
 Baashinde. (Sura-an-Naml: 65)

Un logo'n ne na sirf ye ke Ali ؑ ko un khudaai sifaat se muttasif kiya, jo sirf zaat-e-khudawandi ka khaassa hain, balke Kitabullah aur Rasool Allah ﷺ ki taalimaat ke bar-aks, un tamaam sifaat se apne aimma ko bhi muttasif karne lage. Chunache Khulaeni ne ek mustaqil baab qaaem kiya hai, jiska unwaan hai *"Aimma ؑ jo kuch ho chuka aur jo aainda hoga, sab ka ilm rakhte hain aur koi cheez un se poshida nahi"*.

Is baab ke tahat Jaafar Saadiq ka ye qaul naql kiya hai aur saaf zaahir hai ke unki taraf jhoot mansoob kiya hai. Bayan karte hain ke aap ne kaha hai: *"Mujhe har us cheez ka ilm hai jo zameen-o-aasmaan mein hai, main har us cheez ka ilm rakha hoo'n jo jannat aur dozakh mein hai. Jo kuch ho chuka aur jo hoga, sab maaloom hai"*. (Al-Usool Minal Kaafi: Kitab-ul-Hujjah: V1 P261)

Aap ke waalid Muhammad Baaqir ki taraf mansoob karte hue bayan karte hain ke aap ne kaha: *"Ba-khuda koi aalim kabhi jaahil nahi ho sakta, kisi bhi cheez ka ilm rakhne waala us cheez se waaqif nahi ho sakta, uske baad kaha: Khuda isse buland-tar hai ke wo kisi aese aadmi ki itaa-at farz qaraar de jo zameen-o-aasmaan ke ilm se be-behra ho,*

uske baad kaha: Usse koi cheez makhfi nahi”. (Al-Usool Minal Kaafi: Kitab-ul-Hujjah: V1 P262)

Abul Hasan ki taraf se ye jhooti riwayat mansoob karte hain ke: *“Aap baethe hue the, Ishaq bin Ammaar bhi aap ke paas baethe the, ke ek shia aap ke paas aaya, aap ne usse kaha: Aye falaa’n! Tauba ki tajdeed kar aur phir se ibaadat kar, kyonke teri umr sirf ek mahina baaqi reh gai hai. Ishaq kehte hain, meina apne dil mein kaha: Waah-waah! Kya is tarah goya aap hame’n ye bata rahe hain ke aap shia-hazraat ki maut ka ilm rakhte hain, ya ‘shia ki maut’ ki jagah ‘hamari maut’ ka lafz istemaal kiya. Kehte hain, aapne ghaazabnaak ho kar meri taraf dekha. Kyonke aap dil mein khatakne waali baat jaan gae the ... aur kaha: Aye Ishaq! Tu isse inkaar karta hai? Aye Ishaq! Ye aadmi tere ahle baet ko gandi galiyaa’n bakta hai, usne tere kumba ko shadeed iflaas¹ mein muhtala kar diya hai”*. (Rijaal-ul-Kashi: P348 Ishaq bin Ammaar ke haalaat ke zimn mein [Karbala edition])

Unki ye riwayat dekhiye aur Allah ka ye irshad suniye:

Usi Ke Paas Ghaeb Ki Kunjiyaa’n Hain, وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يُعْلِمُهَا إِلَّا هُوَ. (Sura-al-Anaam: 59)

Unko Wohi Jaanta Hai.

Hazrat Jaafar Saadiq عليه السلام is baat ka iqraar kar rahe hain aur khud se aur doosre ahle baet se ghaeb-daani ki nafi kar rahe hain. Khud un logo’n ne Sadeer ke hawaale se aap ki ye riwayat naql ki hai ke aap ne kaha hai: *“Main Abu Baseer, Yahya Bazaar, aur Dawood bin Kaseer Abu Abdulah عليه السلام ki majlis mein maujood the ke aap achaanak ghussa ki haalat mein hamare paas aae, jab apni jagah par baeth chuke to kehne lage: Haerat hai un logo’n par jo ye samajhte hain ke ham ghaeb jaante hain. Khuda-e-buzurg-o-bar-tar ke siwa koi ghaeb nahi jaanta. Maine apni falaa’n laundi ko maarna chaaha tha, wo bhaag gai, ahle baet mujhe itna bhi ilm nahi ke wo kis ghar mein hai?”* (Kitab-ul-Hujjah Minal Kaafi: V1 P257)

Isi jaesi ek aur riwayat ‘Rijaal al-Kashi’ mein bayan ki gai hai. Aap se poocha gaya tha ke ‘Abul Khattaab’ aap ka shagird you’n kehta hai:

¹ T: (إفلاس) Muflisi, tangdasti, maali-mohtaaji, kangaali, gharibi [RKT]

“Aap ghaeb jaante hain aur ye baat aap ne usse kahi hai? Us par Jaafar ne kaha: Uska ye kehna hai ke main ghaeb jaanta hoo’n, us zaat ki qasam jiske siwa koi maabood nahi, main ghaeb nahi jaanta hoo’n, agar maine usse ye kaha ho to khuda mujhe mere marne waalo’n par ajr na de. Aur mere zinda azizo’n ki zindagi mein barkat na kare”. Raawi kehta hai: “Maine apne aur Abdullah ke darmiyan ek baagh taqseem kiya. Naram-o-shadaab hissa uski taraf aur pathreela hissa meri taraf aagaya, agar main ghaeb jaanta to naram-o-shadaab meri taraf aur pathreela hissa uski taraf jaata”. (Rijaal-ul-Kashi: P248)

Abu Baseer ke hawaale se Muhammad Baaqir ki taraf is jhoot ko mansoob karke bayan karte hain ke: *“Maine Abu Jaafar (ع) se kaha: Kya aap qudrat rakhte hain ke murdo’n ko zinda kar de’n, kodh aur bars¹ ke marizo’n ko sehatyaab kar de’n? Aap ne kaha: Haa’n, khuda ke hukm se. Phir mujh se kaha: Aye Abu Muhammad mere qareeb aa, main aapke qareeb ho gaya, aap ne mere chehre aur meri aankho’n par haath phera jisse main soorat, zameen, ghar aur shahr ki har cheez ko dekhne laga, phir aap ne mujhse kaha: Kya tu chaahta hai ke tu younhi rahe ya ye chaahta hai ke doosre logo’n jaesa ho jaae, aur qiyaamat ke din jo unke saath ho wohi tere saath bhi ho ya tu pehle hi ki tarah ho jaana chaahta hai aur uske badle mein tujhe jannat mil jaae? Maine kaha: Main waesa hi hona chaahta hoo’n jaesa tha, chunache aap ne meri aankho’n par haath phera aur main waesa hi ho gaya jaesa pehle tha”. (Kitab-ul-Hujjah Minal Kaafi: V1 P470)*

Apne aimma ke mutalliq ek jhoot ye kehte hain ke: *“Unke aimma ke paas wo tamaam kitaabe’, jo naazil-shuda hain maujood hain. Aur bawujood doosri zabaano’n mein hone ke ye unhe’n samajhte hain”. (Al-Usool Minal Kaafi: V1 P227)*

Ye bhi kehte hain ke: *“Aimma ko is baat ka ilm hai ke wo kab marenge aur aimma apne ikhtiyaar se marte hain”. (Al-Usool Minal Kaafi: V1 P258)*

Aur ye ke *“Agar aimma ki baat ki parda-poshi ki jaae to wo har aadmi*

¹ T: Safed kodh, ek marz ka naam jis mein fasaad-e-khoon ki wajah se jism par safed dhabbe pad jaate hain [RKT]

ke baare mein bata de'n ke use kya saza aur kya jaza milegi". (Al-Usool Minal Kaafi: V1 P264)

"Aimma ke gharo'n mein farishte aate hain, un par saaya-figan¹ hote hain, unhe'n baate'n bata jaate hain". (Al-Usool Minal Kaafi: V1 P393)

"Unke paas aesa ilm hai jiska mutahammil na koi muqarrab farishta ho sakta hai, na koi nabi aur na koi rasool". (Al-Usool Minal Kaafi: P402)

"Imam se kisi aadmi ki koi baat poshida hai, na kisi parinda, darinda, aur na kisi zee-rooh² ki koi cheez makhfi". (Qurb-ul-Isnaad lil Hameeri: P146 [Maktaba Nenwi Tehran])

Qaaim Ka Zuhoor

Ahle baet ki taraf se mansoob-karda be-shumaar jhooti baato'n mein se kuch wo riwayaat aur aqwaal hain jin ka taalluq qaaim ke zuhoor se hai. Un riwayaat mein bataya gaya hai ke Hasan Askari ki aulaad mein se ek Qaaim (Imam) zuhoor-pazeer hoga, jo abhi tak paeda nahi hua. Unke aqide ke mutaabiq ye Imam-e-Ghaaib ahle baet ke dushmano ko zinda karega aur unhe'n qatl karega.

Shia-hazraat ka sabse bada mohaddis, Bukhri-e-Qaum-e-Shia, Kulaeni, Salam bin Mustanir ki ye riwayat naql kar raha hai ke: *"Maine Abu Jaafar عليه السلام ko ye kehte suna hai ke jab Qaaim zuhoor-pazeer hoga to har insaan par imaan pesh kiya jaaega. Agar usne haqiqat-e-imaan ko paa liya to theek, warna uski gardan maar di jaaegi, ya wo jiziya adaa karega, jis tarah aaj dhimmi log jiziya adaa karte hain, uski kamar mein hamiyaani³ baandh di jaaegi aur use shehro'n se baahar ird-gird ke dehaat ki taraf nikaal diya jaaega".* (Ar-Raudha Minal Kaafi: V8 P227)

Sirf yehi nahi balke shia-mufasir Saafi ki Jaafar se naql-karda riwayat ke mutaabiq *"Jab Qaaim zuhoor-pazeer hoga to qatileen-e-Hussain ki aulaad ko unke aaba-o-ajdaad ke amalo'n ki wajah se qatl karega".* (Tafseer-us-Saafi: Surah al Baqara: V1 P172)

¹ T: Saaya daalne waala, Saaebaani ka kaam dene waala, muaawin, madadgaar [RKT]

² T: (ذی روح) Jaandaar [RKT]

³ T: (همیانی) Rupiye paese rakhne ki patli si thaeli jo kamar se baandh lete hain [RKT]

Sirf unki aulaad ko qatl karne par bas nahi karega, balke Mufeed ki Jaafar bin Baaqir se naql-karda riwayat ke mutaabiq, unke aaba-o-ajdaad ko bhi zinda karke qatl karega: *“Jab Qaaim, Aal-e-Muhammad salawaatullahi wa salaamah alaehim mein se zuhoor-pazeer hoga to quraish ke paanch-sau (500) aadmiyo’n ko zinda karega aur unki gardan maar dega, phir mazeed paanch-sau (500) aadmiyo’n ko zinda karega aur unki gardan maar dega, is tarah che (6) dafa yehi amal karega”*. (Al-Irshad lil Mufeed: P364)

Isi qadar jhoot par bas nahi ki, itne jhoot bol kar bhi unke pet ki aag thandi nahi hui aur bil-aakhir Muhammad Baaqir ki taraf ek jhoot mansoob karke jhoot ki intihai hadon ko choo liya. Bayan karte hain ke aap ne kaha hai: *“Jab hamara Qaaim zuhoor-pazeer hoga to Hameera (yaane Ummul Momineen Ayesha Siddiqa رضي الله عنها) ko zinda kiya jaaega aur un par hadd qaaem ki jaaegi, Muhammad ﷺ ki beti Fatima ka intiqaam liya jaaega. Aap se poocha gaya ke: Aap par hadd kyon qaaem ki jaaegi? Aap ne kaha: Umme Ibrahim par badkaari ka ilzaam lagane ki wajah se. Aap se poocha gaya: Allah Qaaim ko itna muakhhkar¹ kyon laaya? Aap ne kaha: Allah ne Muhammad ﷺ ko rahmat bana kar bheja aur Qaaim رضي الله عنه ko zahmat-o-musibat bana kar bheja hai”*. (Tafseer-us-Saafi: Surah al Ambiya: V2 P108)

Isi tarah un logo’n ne bahut si be-buniyaad riwayaat bayan ki hain aur unhe’n aaima ki taraf mansoob kar diya hai. Un mein se Abu Jaafar Baaqir ki taraf mansoob-karda ek riwayat ham yahan bayan karte hain: *“Qaaim kufa mein najaf ke muqaam par mutamakkin² hoga, wo Makkah se paanch-hazaar (5000) farishto’n ke ek juloos ke saath najaf ki taraf rawaana hoga. Jibraeel uske daae’n taraf, mikaeel baae’n taraf aur momineen uske saamne honge, wo faujo’n ko mulko’n mein taqseem kar dega. Sabse pehle uski baeat karne waala Jibraeel hoga”*. (Raudha-tul Waaizeen: V2 P364-365; Al Irshaad: P364)

¹ T: (مُؤَخَّر) Taakheer Delay [RSB]

² T: (مُتَمَكِّن) Taaqatwar, saaheb-e-ikhtiyaar [RKT]

Ajeeb-o-Ghareeb Masaael

Ahle baet ki taraf mansoob-karda be-shumaar jhooti riwayaat mein se ek jhoot wo hai jo un logo'n ne Abu Abdullah Jaafar bin Baaqir ki taraf mansoob kiya hai ke aap ne kaha hai: *"Agar haalat-e-namaz mein tere uzv-e-makhsoos¹ se maze ya wadee² beh nikle to use mat dho, na namaz ko tod aur na hi uski wajah se apna wazoo tod. Agarche wo behte-behte tere takhno'n tak jaa pohonche. Ye to naak se nikalne waali gandagi ki maanind hai. Wazoor karne ke baad jo cheez bhi bawaseer waghaera khaarij ho, usse kuch nahi hoga (yaane wazoo ya namaz nahi toot-ti)"*. (Al-Furoo Minal Kaafi: V3 P39; Tehzeeb-ul-Ahkaam: V1 P21; Al-Istibsaar: V1 P94)

Isi tarah aap ke waalid Muhammad Baaqir bin Ali Zain-ul-Aabideen ki taraf ye jhoot mansoob kiya hai, kehte hain ke: *"Aap se us maze ka hukm poocha gaya jo behte-behte raan tak pohonch jaae. Aap ne kaha: Usse na namaz toot-ti hai aur na hi raan ko dhoya jaaega"*. (Al-Furoo Minal Kaafi: V3 P20 Kitab-ut-Tahaara)

Bayan karte hain ke Umar bin Zaid ne kaha hai: *"Maine juma ke din madina mein ghusl kiya, khushboo lagaai aur kapde pehne. Ek laundi mere paas se guzri, maine uski raan mein shahwat पूरी ki, mera paani beh gaya aur wo mehfooz rahi, mere dil mein kuch giraani si mehsoos hui, maine Abu Abdullah ﷺ se masla poocha. Aap ne kaha: Tujhe wazoo karna zaroori nahi aur na hi uske liye ghusl zaroori hai"*. (Wasaail-ush-Shia lil Hurr al-Aamli: Kitab-ut-Tahaara: V1 P198)

Jaafar Saadiq ki taraf mansoob ek aur jhoot suniye: *"Kehe hain ke aap ne Hanaan bin Sadeer ko kaala joota pehne dekha to poochne lage: Toone kaala joota kyon pehna. Kya tu nahi jaanta ke us mein teen (3) sifate'n hain? Maine kaha: Qurbaan jaau'n kya teen (3) sifate'n hain? Aap ne kaha: Ye nazar ko kamzor karta hai, aala-e-tanaasul ko dheela karta hai aur gham ko badhata hai, iske alaawa ye muakabbireen ka pehnaawa hai. Tujhe chaahiye ke tu peela joota pehne, us mein bhi*

¹ T: Uzv-e-tanaasul, penis [RSB]

² T: Wo safed laisdaar ratoobat jo uzoo-e-tanaasul se ba-waqt-e-inzaal nikalti hai, dhaat, nutfa [FL]

teen (3) sifate'n hain. Bayan karta hai ke maine poocha: Kaun-kaun si sifate'n? Aap ne kaha: Nazar ko tez karta hai, aala-e-tanaasul ko sakht karta hai aur gham ko mitaata hai". (Kitab-ul-Khasaail li-Ibne Baabwiya Qummi: Baab Salaasa: V1 P99)

Koi pooche ke joote ka aala-e-tanaasul ki sakhti aur narmi se kya taalluq?

Apne saatwe'n imam Abul Hasan awwal ke baare mein bayan karte hain ke aap ne kaha hai: *"Khoobsoorat chehre ko dekhna nazar ko tez karta hai"*. (Kitaab-ul-Khasaail: Baab-us-Salaasa: V1 P92)

Abu Jaafar ke baare mein bayan karte hain ke aap ne kaha hai: *"Teen (3) cheeze'n teen (3) cheezo'n se kabhi saer nahi hotee'n, zameen baarish se, aankh dekhne se, aur aurat aala-e-tanaasul se"*. (Kitaab-ul-Khasaail: Baab-us-Salaasa: V1 P221)

Aap hi se ek aur riwayat bayan karte hain ke aap ne kaha hai: *"Dus cheezo'n mein sehat hai. Khaane mein, peene mein, khoobsoorat aurat ki taraf dekhne mein aur jimaa karne mein"*. (Baab-ul-Ashrah: V2 P443)

Kehte hain ke aap se poocha gaya tha: *"Kya mard apni aurat ko nangi dekh sakta hai? Aap ne kaha: Koi muzaaiqa nahi, usi mein to maza hai"*. (Al-Furoo Minal Kaafi: V2 P214 [India])

Kehte hain ke: *"Abul Hasan se poocha gaya ke: Kya mard apni aurat ki sharamgaah ko bosa de sakta hai? Aap ne kaha: Koi muzaaiqa nahi"*. (Al-Furoo Minal Kaafi: V2 P214 [India])

Ham nahi samajh sakte ke un logo'n ke aimma ko is qism ke masaael se kya taalluq hai aur aese masaael bayan karne mein kya hikmat hai? Ye kaesa deen hai jo apne paeruo'n ko hukm deta hai ke wo khoobsoorat aurato'n ko ghoore'n, aala-e-tanaasul ko sakht kare'n, khaane, peene, jimaa karne aur doosri khurafaat ki targheeb dena to ek aam insaan ki sharaafat se bhi baeed-tar hai. Che-jaaeke ke siqa-o-motabar aur baqaul unke aimma, is qism ki targheeb de'n.

Jahan tak musalman ki sharamgaah ka taalluq hai to uske mutaalliq Abul Hasan Musa Kazim ki ye riwayat sun leegiye ke: *"Qaabil-e-satar*

sharamgaah do (2) hain. Agli sharamgaah aur pichli garamgaah. Jahan tak pichli sharamgaah ka taalluq hai wo do (2) chootado'n mein chupi hui hai. Baaqi rahi agli sharamgaah so use tu apne haath se chupa le". (Al Furoo Minal Kaafi: Kitab-uz-Zee-wat Tajmeel: V6 P501 [Tehran])

Sirf yehi nahi. Usse badh kar gandi-gandi baate'n un logo'n ne bayan ki hain, bayan karte hain ke Abu Jaafar Muhammad Baaqir عليه السلام kaha karte the: *"Jo Allah aur aakhirat ke din par imaan rakhta hai wo lungi waghaera hamaam mein daakhil na ho. Raawi kehta hai ke: Ek din aap hamaam mein aae aur jism par (az-qism powder) kuch mala. Jab poore jism par (az-qism powder) kuch mal diya to lungi utaar phenki, aap ke ghulaam ne aap se kaha: Mere maa-baap aap par qurban. Kya aap ne hame'n lungi baandhne ka hukm nahi diya aur khud se aap ne lungi utaar phenki? Uske jawaab mein aap ne kaha: Kya tujhe pata nahi ke powder ne sharamgaah ko dhaanp liya hai".* (Al Furoo Minal Kaafi: Kitab-uz-Zee-wat Tajmeel: V6 P502-503)

Abdullah Daabqi ki ek riwayat naql karte hain ke aap ne bayan kiya: *"Main madina mein ek hamaam mein daakhil hua. Dekha ke ek boodha aadmi hamaam ka nigras hai. Maine poocha: Aye baaba ye hamaam kiska hai? Usne kaha: Mere waalid Abu Jaafar Muhammad bin Ali bin Hussain عليه السلام ka. Maine poocha: Wo bhi us mein aate hain? Usne kaha: Haa'n. Maine poocha: Kya kiya karte the? Usne kaha: Hamaam mein daakhil hote, apnea ala ki maalish karte aur use dekha na karte the, phir apne chootado'n ki maalish karte aur mujhe bulate, main unke saare badan ki maalish karta, ek din maine unhe'n kaha: Jis cheez ko mera dekhna aap na-pasand karte hain maine use dekh liya hai. Aap ne kaha: Hargiz nahi, powder ne use dhaanp liya hai".* (Al-Furoo Minal KAafi: V5 P416)

Kuch Aur Ajeeb Masle

Un logon ne be-shumaar ajeeb-o-ghareeb masle bana rakhe hain, ek ajeeb masla wo hai jise ye log Muhammad Baaqir ki taraf mansoob karte hain. Kehte hain ke: *"Aap ne us aadmi ke baare mein, jisne apni biwi ki maa, uski behen-beti se zina kiya ho. Kaha hai ke: Usse uski biwi haraam nahi hoti".* (Al-Furoo Minal Kaafi: V5 P419)

Isi tarah ke aur bahut se masaael un logo'n ne bayan kiye hain.

Ek ajeeb-o-ghareeb masla unke yaha'n ye hai ke: Namaz-e-janaza baghawer wazoo ke bhi jaaez hai. Is masla ko un logo'n ne Jaafar ki taraf mansoob kiya hai. Kehte hain ke: *"Jab aap se kisi ne namaz-e-janaza ke baare mein poocha ke: Kya main baghaer wazoo ke namaz padh loo'n? To aap ne kaha ke: Haa'n"*. (Al Furoo Minal Kaafi: V3 P78; Man La Yahduru al-Faqeeh: V2 P170)

Haashiya-nawees¹ iske zimn mein likhta hai: *"Hamare ulama is baat par muttafiq hain ke us namaz ke liye tahaarat ka hona shart nahi"*. 'Tazkirah' se naql karte hue likhta hai: *"Taharat shart nahi hai, paani, mitti, aur wazoo, ya ghus par qudrat hone ke bawujood bhi be-wuzoo aadmi, haaeza aurat, aur jumbi² namaz-e-janaza padh sakte hain, hamare tamaam ulama ka yehi mazhab hai"*. (Al-Furoo Minal Kaafi: Haashiya: 178)

Jaafar bin Muhammad Baaqir ke baare mein bayan karte hain ke aap ne kaha hai: *"Haaeza aurat janaza ki namaz padh sakti hai"*. (Man La Yahduru al-Faqeeh: V1 P170)

Ye bhi bayan karte hain ke Abu Jaafar Muhammad Baaqir aur aap ke bete Jaafar se kisi ne ye poocha tha ke: *"Ham ne kapda kharida hai usko sharaab aur khinzeer ka maaddah-manwiya³ lag gaya hai. Kya dhone se pehle use ragad kar ham us mein namaz padh sakte hain? Dono'n ne kaha ke: Haa'n koi harj nahi. Allah Ta'ala ne sirf uska khana haraam kiya hai, uska pehenna, choona, aur us mein namaz padhna haraam nahi kiya"*. (Man La Yahduru al-Faqeeh: V1 P248)

Ek masla ye bhi hai ke khinzeer ke baalo'n se rassi bana kar usse kooe'n se paani kheencha jaae to us paani se wazoo jaaez hai, bayaan karte hain ke Zuraara ne kaha hai: *"Maine Abu Abdullah عليه السلام se ye poocha ke agar rassi khinzeer ke baalo'n se banaai gai ho aur phir us rassi se kooe'n se baani nikaala gaya ho to kya us paani se wazoo kiya jaa*

¹ T: Haashiya/footnotes likhne waala [RSB]

² T T: Junb (جُنْب) se mansoob ya mutaalliq, naapaak, jis par ghushl waajib ho [RKT]

³ T: (مَادَّةُ مَنَوِيَّة) Mani [RKT]

sakta hai? Aap ne kaha: Koi harj nahi”. (Tehzeeb-ul-Ahkaam: V1 P409)

Jaafar ki naql-karda ek aur riwayat mein hai ke: *“Ameer-ul-momineen (عليه السلام) se ye masla poocha gaya ke gar haandi pak jaae aur us mein chooha gir pade to kya hukm hai? Aap ne kaha: Uska shorba gira diya jaae aur gosht dho kar kha liya jaae”*. (Al-Furoo Minal Kaafi: Kitaab-ut-Tahaara: V3 P7)

Jaafar ke baare mein bayan karte hain ke: *“Aap se ye masla poocha gaya ke agar ghee ya tel mein chooha ya kutta gir pade aur phir zinda hi usse nikal aae to uska kya hukm hai? Aap ne kaha uske khaane mein koi muzaaeqa nahi”*. (Kitaab ut Tamah: V2 P161)

Ek taraf to is qadar lachak aur ek taraf itni sakhti ke kehte hain: *“Rasool Allah (ﷺ) ne sand ki shahwat ke waqt uska gosht khaane se mana kiya hai”*. (Al-Furoo Minal Kaafi: Kitab-ut-Tamah: V6 P260)

Ye insaan ko us cheez ka mukallaf banana hai jiski wo taaqat nahi rakhta, bhala koi aadmi kaese maaloom kare ke zibah-shuda sand shahwat mein tha ya nahi tha?

Baaz jagah to zaroorat se ziyaada aasaani aur rukhsat dedi gai hai.

Jaafar bin Baaqir naql karte hain ke aap se ye masla poocha gaya ke agar chooha, billi, murgaha, koi parinda ya kutta kooe’n mein gir jaae to uska kya hukm hai? Aap ne kaha: Jab tak jaanwar na phata ho ya paani ka zaaeqa na badla ho, us waqt tak paanch dol nikaal lo, kaafi hain. (Al-Furoo Minal Kaafi: Kitab-ut-Tahara: V3 P5)

“Jaafar se us kooe’n ka hukm poocha gaya jis mein insaani ghilaazat, khushk ya tar gir chuki ho to aap ne kaha: Agar bahut shia aqaaed paani hai to koi baat nahi”. (Tehzeeb-ul-Ahkaam: V1 P416; Al-Istibsaar: V1 P42)

Aap ki ek aur riwayat hai, bayan karte hain ke: *“Saadiq (عليه السلام) se ye masla poocha gaya ke murdaar ki khaal mein paani aur ghee rakhne ke baare mein aap ki kya raae hai? Aap ne kaha: Koi harj nahi, ghee, doodh jo tera ji chaahe us mein rakh, tu usse wazoo bhi kar sakta hai, aur pee bhi sakta hai”*. (Man La Yahduruahu al-Faqeeh li-Ibne Baabwiya Qummi: V1 P11)

Kehte hain ke agar paani ke mashkiza mein chooha, billa, ya murda

chidiya gir jaae aur phat jaae to us paani ka peena aur usse wazoo karna jaaez nahi aur agar jaanwar phat na chua ho to uske aur usse wazoo karne mein koi harj nahi. Murdaar! Agar tar nikle to use phenk diya jaaega, isi tarah matke waghaera aur paani rakhne ke doosre bartano'n ka bhi yehi hukm hai. (Man La Yahduru al-Faqeeh: V1 P11)

Jaafar bin Baaqir ke baare mein bayan karte hain ke aap ne kaha hai: *"Agar do (2) parnaale beh rahe ho'n, ek parnaala se pashaab aur ek parnaala se paani beh raha ho, dono gad-mad ho jaae'n au rphir tujh tak pohonche'n to un mein koi muzaaiqa nahi"*. (Al-Furoo Minal KAafi: V3 P12-13; Tehzeeb: V1 P42) (Yaane use piya aur usse wazoo kiya jaa sakta hai)

Aap ki ek aur riwayat bayan karte hain. Kehte hain: *"Aap se kisi ne poocha ke: Main is ghusl-khaane mein ghusl karta hoo'n, jis mein peshab kiya jaata aur janaabat ka ghusl kiya jaata hai, bartan mein uska paani gir gaya hai, kya use baha diya jaae? Aap ne kaha usko kuch nahi hua"*. (Al-Furoo Minal Kaafi: V3 P14)

Qummi ne apni kitaab mein ek aur riwayat naql ki hai, kehta hai, ke *"Abu Jaafar Baaqir ؑ baet-ul-khala mein daakhil hue waha'n gandagi mein pada roti ka ek luqma aap ko mila. Aap ne use uthaya, dhoya aur apne ghulaam ko, jo aap ke saath tha. De diya aur kaha: Ye luqma tere paas rehna chaahiye taake main nikal kar use khaalu'n, jab aap nikle to ghulam se poocha: Luqma kaha'n hai. Usne kaha: Aye Rasool Allah ؐ ki aulaad, maine use kha liya hai. Aap ne kaha, ye jiske pet mein bhi jaaega khuda uske liye jannat ko waajib kar dega, jaa tu aazaad hai. Mujhe accha nahi lagta ke main kisi jitni aadmi se khidmat loo'n"*. (Man La Yahduru al-Faqeeh: Baab Ahkaam ut Tahalli: V1 P27)

Ye hain un logo'n ki jhooti riwayaat.... Zara sochiye ke gandagi aur roti ka ek luqma khaane par ye log maghfirat-o-jannat ke parwaane bakhsh rahe hain.

Dard-angez Latife

Un logo'n ne bahut se jhoote waaqiaat aur dard-angez latife apni riwayaat mein bayan kiye hain, Jaafar se riwayat karte hain ke aap ne kaha hai: *"Jab Nabi ﷺ paeda hue to kai roz tak aap ke doodh ka koi intizaam nahi tha. Abu Taalib ne aap ko apne pistaan se lagaya, khuda-e-us mein doodh utaar diya. Chunache kai roz tak Abu Taalib aap ko doodh pilaate rahe, ta-aanke Halima Saadiya Abu Taalib ko mil gae'n to aapne Huzoor ﷺ ko un ke supurd kar diya"*. (Al-Usool Minal Kaafi: Kitaab-ul-Hujjah: V1 P458 [Tehran])

Isi tarah ki ek aur riwayat bayan karte hain ke: *"Hussain ne na Fatima ﷺ ka doodh piya na kisi aurat ka. Nabi ﷺ Abu Taalib ke paas aaya karte the aur wo apna angotha aap ke mu'n mein de diya karte the, aap use choos lete jo aap ke liye do (2) ya teen din ke liye kaafi hota"*. (Al-Usool Minal Kaafi: V1 P465)

Zara dekhiye ke ye log apne buzurgo'n aur bado'n ki buzurgi aur badaai ke liye kis tarah jhoote qisse aur kahaniyaa'n ghad lete hain. Agarche unhe'n kahaniyaa'n ghadna aur qisse banana nahi aata, jiski wajah se unki kamzoriya'n aur naqaaes¹ hi waazeh hote chale jaate hain, jaese aqlan aur aam insaano ko chodkar chote-chote bacche bhi saaf mehsoos kar sakte hain, lekin khuda jaane un logo'n ko kya ho gaya hai ke na dekhte hain na samajhte hain.

Isi tarah ek jhooti riwayat jise un logo'n ne Baaqir bin Zain-ul-Aabideen ki taraf mansoob karke bayan kiya hai, you'n hai: *"Rasool Allah ﷺ se kaha gaya: Aap Faatima ko choomte hain, apne saath aur apne qareeb rakhte hain, unse (shafqat-o-mohabbat ka) bartaaon karte hain jo doosri kisi beti se nahi karte? Aap ne kaha: Jibraeel mere paas jannat ke sebo'n mein se ek seb lekar aae the, maine use khaya jo paani ban kar meri pusht mein pohonch gaya, phir main Khadija se ham-bistar hua, aap ko hamal hua jisse Fatima paeda huee'n, mujhe unse jannat ki khushboo aati hai"*. (Elal-ush-Sharaae: V1 P183)

Jab Fatima ka ye muqaam hai to phir Ali ﷺ ke liye bhi us muqaam par

¹ T: (نَقَائِص) Uyoob, buraaiyaa'n, khot [RKT]

faaziz hona zaroori hai: Chunache Ali ﷺ ki wilaadat ke mutaalliq bhi un logo'n ne isse milta-julta ek qissa ghad liya. Fattaal¹ ne apni kitaab mein Abu Taalib ke mutaalliq bayan kiya hai ke: *“Aap ke paas jannat ke phalo'n ki ek tashtari laai gai jis mein paki hui taaza khajooro'n aur anaar the. Aa pne un mein se ek anaar le liya aur usi waqt khushi mein wahan se uth khade hue. Apne ghar pohonche, use khaya jiska paani ban kar unki pusht mein pohonch, phir aap ne Fatima bint Asad se mujaama-at ki aur usse Ali paeda hue”*. (Raudha-tul-Waaizeen lil Fattaal: V1 P87 [Iran])

Ek aur jhoot unke sadooq ne Jaafar ki taraf mansoob kiya hai, kehte hain ke Jaafar se poocha gaya tha: *“iRA ke bete kyon zinda nahi bache? Aap ne kaha: Khuda ne Muhammad ko nabi paeda kiya tha aur Ali ﷺ ko wasee² paeda kiya tha. Agar Rasool Allah ﷺ ke baad aap ka koi beta zinda rehta to wo Ameer-ul-Momineen se ziyaada (aap ki janashini) ka haqdaar hota. Is tarah Ameer-ul-Momineen (alaehe salaam) ki wasiyyat baaqi na rehti”*. (Elal-ush-Sharaae: V1 P131 [Najaf])

Jab un logo'n ne jhoot aur bohtaan-o-iftira ka karobaar shuru kar hi diya hai, to phir kyon na us mein intiha tak pohoch'e'n.

Chunache Rasool Allah ﷺ ki taraf bhi jhoot mansoob karne lage, kehte hain ke aap ne kaha hai: *“Jannat ke darwaaze ka konda sone ki chaadaro'n par surkh yaqoot se bana hai, jab ye konda chaadar par girta hai to baj uth-ta hai aur kehta hai, Ya Ali”*. (Raudha-tul-Waaizeen: V1 P111)

Ek ham-asr³ aur utha aur kehne laga: *“Agar Ibne Muljam ki talwaar na hoti to Ali bin Abi Taalib is duniya mein hamesha-hamsha zinda rehte”*. (Asal-ush-Shia wa Usooliya: P112 [Beirut])

¹ ① Iska naam Muhammad bin Hasan bin Ali Fattaal Nisapuri, Irani hai. Qummi kehta hai: *‘Haafiz, waaiz, aur Raudha-tul-Waaizeen ka musannif hai. Chatti sadee ke ulama mein se hai. Ibne Shahr Aashob ke mashaaiikh mein se hai (Al-Kuna wal Alqaab: V3 P9)’*. Hilli ne kaha: *‘Jaleel-ul-qadr, mutakallim, faqeeh, aalim aur zaahid hai. Abul Muhaasin Abdur Razzaq Sardaar Nisapuri ne use qatl kar diya tha’*. (Rijaal-ul-Hilli: P295)

² T: (وصي) Jise koi kaam ya mansab diya gaya ho, wo shakhs jiski jaanashini ke liye wasiyyat ki gai ho [RKT]

³ T: (بهم عصر) Ek zamane ka, jo ek hi ahd mein hayaat ho'n, contemporary [RKT]

Jab aap us muqaam-e-buland par faaiz hain to zaroori hai ke aap ke giroh ko bhi us mein se kuch hissa mile. Is liye un logo'n ne Nabi ﷺ ki taraf ye jhoot mansoob kar diya hai ke Aap ﷺ ne Ali رضي الله عنه se kaha: *"Allah ne mujh par tumhare giroh ke sab gunah daal diye aur phir wo gunaah mujhe bakhsh diye"*. (Al Burhaan: V2 P442 [Qum, Iran])

Ahle baet ki taraf mansoob-karda dard-angez lateefo'n mein se ek aur lateefa suniye. Is riwayat ko un logo'n ne Abu Abdullah ki taraf mansoob kiya hai, kehte hain ke aap se zameen ke baare mein ye sawaal kiya gaya tha: *"Zameen kis cheez par khadi hai? Aap ne kaha: Machli par. Maine poocha: Machli kis cheez par khadi hai? Aap ne kaha: Paani par. Maine poocha: Paani kis cheez par khada hai? Aap ne kaha: Chattaan par. Maine poocha: Chattaan kis cheez par hai? Aap ne kaha: Baghaer baalo'n waale sand ke seeng par. Maine poocha: Saand kis cheez par hai? Aap ne kaha: Paataal par. Maine poocha: Paataal kis cheez par hai? Us par aap ne kaha: Bas yahee'n se ulama ka ilm bhatak jaata hai"*. (Tafseer-ul-Qummi: V2 P590)

Ek aur lateefa suniye jise un logo'n ne Ali bin Hussain, jin ka laqab Zain-ul-Aabideen رضي الله عنه hai, ki taraf mansoob kiya hai. Aap ne kaha ke: *"Khuda ka ek farishta hai jise Farqaeel kaha jaata hai, us farishte ke 18000 par hain, ek par se doosre par ka faasla 500 saal ki masaafat hai"*. (Al Burhaan: V2 P327)

Ab ham ek aakhri riwayat bayan karte hain aur is bayan ko khatam karte hain. Agar ham is bayan ko mazeed phaelaana chaahe'n to uske liye ek ya do kitaabe'n nahi, bahut si kitaabe'n bhi nakaafi hain. Is liye ke un logo'n ki fitrat hi jhoot par mabni hai. Har muqaam par aur har jagah ye log jhoot hi kahenge. Isse kuch farq nahi padta ke wo mauqa-o-mahel jhoot ka mutahammil ho ya na ho. Ibne Baabwiya Qummi Abul Hasan ki ye riwayat bayan karta hai ke aap se maskh kiye jaane waalo'n ke baare mein poocha gaya to aap ne kaha: *"Haathi ek maskh-shuda sorat hai, ye ek intihaai zaani aur lootii baadshah tha, reech bhi dar-asl ek daiyyoos¹ aadmi tha. Khargosh ek aurat thi jo apne shauhar*

¹ T: (دَيُّوْس) Be-haya, be-ghaerat [RKT]

ki khiyaanat (yaane badkaari) kiya karti thi aur haiz aur janaabat ka ghusl nahi kiya karti thi. Chimgaadad ek aadmi tha jo logo'n ki khajoore'n chori kiya karta tha. Saheel¹ sitaara bhi ek aadmi tha jo yemen mein ushr² wusool kiya karat tha. Zahra sitaara wo aurat hai jisne Haroot aur Maroot ko fitna mein daal diya tha. Bandar aur khinzeer bani israel ke wo log hain jinho'n ne hafta ke din hukm-udooli kit hi. Baam machli aur goh bhi bani israel ki ek jamaat hai. Bicchu ek chughal-khor aadmi tha aur bhid ek qasaai tha jo tarazu se chori kar leta tha". (Elal-ush-Sharaae: P485-486)

Ab chand shikayate'n jo is qaum ke aimma ko un kazzaab logo'n se hain, bayan karke ham is bahes ko khatam karte hain. Ahle baet mein se koi fard aesa nahi jiski taraf un jhote aur kazzaab logo'n ne is qism ki be-buniyaad baate'n mansoob na kardi ho'n, jin ka khayaal bhi unke heeta-e-wahem-o-takhaiyyul³ mein kabhi na guzra hoga. Man-ghadat qisse aur jhooti kahaniyaa'n bana kar unki taraf mansoob kar dene mein ye log kis qadar be-baak aur chalaak ho chuke hain. Unki kitaabe'n is qism ki shikayato'n se bhari padi hain.

Kashshi Ibne Sinaan se naql karta hai: *"Abu Abdullah ne kaha: Ham ahle baet sacche hain, lekin kazzaab logo'n ne hamare mutaalliq jhoot bole hain. Logon ke nazdeek unke jhoot ki wajah se hamare sach bhi motabar nahi rahe. Uske baad aap ne un kazzaab logo'n mein se ek-ek ka naam liya hai (uske baad kah) Rasool Allah ﷺ duniya mein sabse ziyaada sacchi baat kehne waale the. Musailma ne aap ki taraf jhoot mansoob kiya, Rasool Allah ﷺ ke baad Ameer-ul-Momineen sabse ziyaada sacche the, unki taraf bhi Abdullah bin Saba ne jhoot mansoob kiya, khuda ki laanat ho us par. Abu Abdullah Hussain bin Ali ko khuda ne mukhtar ke zariye imtihaan mein daala. Phir Abu Abdullah Haaris Shaami aur Banaan ka zikr karte hue kaha ke ye dono Ali bin Hussain ki taraf jhoot mansoob kiya karte the. Phir apne saathiyo'n mein se Mugheera bin Saeed, Sirri, Abul Khattaab, Ma'mar, Basshaar Ashari,*

¹ T: (سهيل) Angrezi mein ise canopus kehte hain [RSB]

² T: (عُشْر) Ziree paedawaar ka daswa'n hissa jo islami hukumat wasool karti hai [RKT]

³ T: Qiyaas, tasawwur, khayaal, khayal karna, sochna, tasawwur karna [RKT]

Hamza Yazeedi, aur Saaib Hindi ka zikr kiya aur kaha: Khuda ki laanat ho un sab par, hame'n bhi jhoot bolne waalo'n ne jhoot se maaf nahi rakha. Khuda har kazzaab se hamari hifaazat ke liye kaafi hai, khuda unhe'n dozakh ki garmi ka maza chakhaae". (Rijaal-ul-Kashi: P257-258 Abul Khattaab ke haalaat ke tahat)

Yehi shikayat aap ke pote Abul Hasan Riza bhi kar rahe hain. Aap ne kaha hai: *"Banaan, Ali bin Hussain ki taraf jhoot mansoob kiya karta tha. Khuda use garmi ka maza chakhaae. Mugheera bin Saeed, Ali bin Jaafar ki taraf jhoot mansoob kiya karta tha. Khuda use jahannum ki garmi ka maza chakhaae. Muhammad bin Bishr, Ali bin Hussain, Ali bin Musa Riza ki taraf jhoot mansoob kiya karta tha. Khuda use jahannum ki garmi ka maza chakhaae. Abul Khattaab Ali bin Abdullah ki taraf jhoot mansoob kiya karta tha, khuda use jahannum ki garmi ka maza chakhaae. Yehi Muhammad bin Faraat ki taraf bhi jhoot mansoob kiya karta tha".* (Rijaal-ul-Kashi: P256)

Isi wajah se Jaafar bin Baaqir ne kaha tha ke: *"Agar Qaaim zuhoor-pazeer ho to sabse pehle shia-hazraat ke kazzaab logo'n se shuru hoga aur unhe'n qatl karega".* (Rijaal-ul-Kashi: P259)

Jaafar ne kya khoob kaha tha, aap yaqeenan apni baat mein sacche hain ke: *"Hamne raat basar ki aur (hamari jamaat mein se) har aadmi hamari mohabbat se bhar phir kar hamara dushman ban gaya".* (Rijaal-ul-Kashi: P259)

Aap ne dekha ke shia-hazraat ke aimma kya keh rahe hain. Aur shia-hazraat kya keh rahe hain ... Allah hame'n jhoot se aur jhoot bolne waalo'n se bachaae!

Shia Aur Tauheen-e-Ahle Baet

Shia-hazraat kabhi bhi ahle baet se mohabbat karne waale aur unki itaa-at karne waale nahi the, shia-hazraat ki apni kitaabo'n se saabit ho chuka hai ke awwal roz hi se unka maqsad sirf aur sirf ye tha ke sahi islami aqaaed ko ghalat qaraar diya jaae aur unki mukhaalifat ki jaae. Musalmano ko nuqsan pohonchaya jaae, unhe'n galiyaa'n baki jaae'n,

bura-bhala kaha jaae. Aslaaf aur buzurgo'n ki tauheen ki jaae, jin mein sabse pesh haamil-e-shariyat, is ummat-e-mohtarma ke imam, Muhammad ﷺ aur aap ke baad aap ke saathi, shaagird, janasheen aur Aap ﷺ ke paakiza ahle baet ka naam aata hai.

Un logo'n ka daawa hai ke ye hazraat unhi, yaane ahle baet hi ke lagaae hue paude ke barg-o-baar¹ hain. Ahle baet hi unke mazhab ki buniyaade'n daalne waale aur unke etiqadaat ke baani hain, balke unhi logo'n ne unhe'n paala aur parwaan chadhaya hai. Un logo'n ka unse itna mazboot aur gehra taalluq hai jo unke siwa aur kisi ke saath nahi.

Un logo'n ne sirf yehi nahi kiya ke ahle baet ki mukhalifat ki, nafarmaani ki, unki taraf jhoot mansoob kiye, un par bohtaan lagaae, balke is qadr apni rau² mein badhte chale gae ke tauheen-o-gustaakhi par utar aae.

Khulam-khula gusaatkhi, bar-mala tauheen, dhake-chupe lafzo'n mein nahi, waashigaaf³ alfaaz mein, jis tarah Muhammad ﷺ ke doosre saathiyo'n ke saath tauheen-aamez aur gustakhaana rawaiyya barta, theek isi tarah ahle baet ke saath bhi unka rawaiyya waesa hi hai. Unke nazdeek ahle baet ke saath mohabbat ka matlab hi ye hai ke Rasool Allah ﷺ ke Khulafa-e-Raashideen رضی اللہ عنہم aur Aap ﷺ ke saathiyo'n ko galiyaan baki jaae'n. Jab unse faarigh ho chuke to apne tarkash-e-bad-goi-o-bad-zabaani ke saath ahle baet ki taraf mutawajje ho gae aur un par bochaad kardi. Kyouнке kisi se mohabbat ya kisi se dushmani pesh-e-nazar nahi. Kisi ki taameer ya kisi ka bigaad madde nazar nahi. Pesh-e-nazar sirf ek maqsad hai aur wo ye ke musalmano mein baahami shukook-o-shubhaat paeda kar diye jaae'n, aapas ki dushmani aur bughz-o-inaad ko hawa deen-e-islam jaae. Islam aur ummat-e-muslima ki saakh ko khaak mein mila diya jaae. Warna sochiye kya koi aadmi Nabi ﷺ ke ahle baet ki tauheen kar sakta hai? Ali رضي الله عنه ke ahle baet ki tauheen kar sakta hai, balke khud Nabi ﷺ aur Ali رضي الله عنه ki tauheen ka tasawwur bhi kabhi kiya jaa sakta hai??

¹ T: (بَرگ) Darakhto'n ke phal aur patte, phal-phool [RKT]

² T: (رو) Simt, jaanib, taraf [RKT]

³ T: (واشگاف) Saaf, khula hua, zaahir [RKT]

Shia Ki Taraf Se Nabi ﷺ Ki Tauheen

Haa'n! Allah ke us saadiq-o-masdoos Nabi ﷺ ki tauheen jise parwardigaar ne poori makhlooq se afzal banaya, auliya aur saare rasoolo'n par fazilat bakhshi, jiski risaalat konain¹ tak phaeli hui aur jiski imaamat ka iqraar har jinn-o-bashar par laazim kar diya gaya. Aaj tak aur aaj ke baad qiyaamat tak unhi ki sardaari hai aur rahegi, unhi ke haath mein lau-e-hamd hoga, Aadam ﷺ aur doosre saare Allah ke bargazida-o-pasandida log usi ke zer-e-saaya honge.

Haa'n Haa'n! Usi Nabi-e-Aazam ﷺ ki tauheen, jise Allah ne un sifaat se nawaaza jo doosre ambiya aur rasoolo'n ko nahi milee'n. Jo khoobiyaan kisi ko na mil sakee'n, wo Aap ﷺ ko ataa ki gae'e'n, unke baare mein bayan karte hain:

"Ali apne aur Rasool Allah ﷺ ke darmiyan muwaazana karte hue kehte hain: Main jannat-o-dozakh ki taqseem karne waala hoo'n, main farooq-e-akbar hoo'n, main saahib-e-asaa (e Musa) hoo'n. Main Maesam hoo'n, mere liye tamaam farishto'n aur rasoolo'n ne waesa hi iqraar kiya hai jaesa Muhammad ﷺ ke liye kar chuke hain. Mujhe par bhi khuda ne waesi hi cheez utaari hai, aap bhi ba-hukm-e-Ilaahi guftagu karte hain, main bhi ba-hukm-e-Ilaahi guftagu karta hoo'n ... yahan tak tu main (yaane Ali ﷺ aur Aap ﷺ) baraabar hain, lekin iske alaawa mujhe ... aesi khoobiya'n di gai hain jo mujhse pehle kisi ko nahi di gae'e'n. Mujhe aafato'n aur musibato'n ka ilm ataa kiya gaya, ansaab aur fasl-ul-khitaab ka ilm bakhsha gaya, jo mujh se pehle ho chuka wo bhi mere ilm mein hai aur jo mujh se ghaayab hai wo mujh se poshida nahi". (Al-Usool Minal Kaafi: Kitaab-ul-Hujjah: P196-197)

Maaloom hua ke Rasool Allah ﷺ aur Ali ﷺ tamaam khoobiyo'n mein baraabar-baraabar hain, lekin kuch aesi khoobiyaan hain jo Ali ﷺ ko di gai aur Aap ﷺ ko nahi di gae'e'n, kyonke aap bashar hain. Bashar apni shaan-e-bashariyat ke saath jis muqaam-o-manzilat par bhi pohonch jaae behrehaal un khoobiyo'n ko haasil nahi kar sakta.

¹ T: (کونین) Dono jaha'n, duniya o aakhirat [RKT]

Main Tumhari Tarah Ek Aadmi Hoo'n, Meri
Tarah Wahee Pohonchti Hai.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ
(Surah-al-Kahf: 110)

Irshad-e-Khuda-wandi hai:

Qiyamat Ki Ghadi Ka ilm Allah Hi Ke Paas
Hai Aur Wohi Baarish Utaarta Hai Aur
Wohi Jaanta Hai Ke Maadaao'n Ke
Rehmo'n Mein Kya Hai Aur Kisi Nafs Ko
Maaloom Nahi Ke Kal Kya Karega Aur Na
Kisi Mutanaffis¹ Ko Ye Maaloom Hai Ke Kis
Zameen Mein Marega? Beshak Allah Hi Ilm
Waala Aur Sabki Khabar Rakhne Waala
Hai.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا
كَدَرْنِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا
كَدَرْنِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ ﴿٣٧﴾

(Surah Luqman: 34)

Ek aayat mein irshad hai:

Allah Ke Siwa Koi Bhi Ghaeb Nahi Jaanta
Na Aasmaano Ke Farishte Na Zameen Ke
Baashinde. (Surah-an-Naml: 65)

لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ

Ali عليه السلام is liye Nabi ﷺ se buland-tar hain ke aap aalam-e-bashar se
buland-tar ek hasti hain? Khuda ki panaah! Aur amalan un logo'n ka
yehi aqeeda hai.

Bayan karte hain ke Hazrat Ali عليه السلام ne kaha: "Main khuda ka chehra
hoo'n, main khuda ka pehlu hoo'n, main hi awwal hoo'n, main hi
aakhir hoo'n, main hi zaahir hoo'n, main hi baatin hoo'n, main zameen
ka waaris hoo'n, main khuda ka wo raasta hoo'n jis ke zariye us tak
pohoncha jaata hai". (Rijaal-ul-Kashi: P184)

Un logo'n se kuch bhi baeed² nahi kyunke jhoot unki aadat ban chuka
hai. Un logo'n ne Nabi ﷺ ki shaan ko Ali عليه السلام ke muqaable mein
hamesha kamtar dikhane ki jasaarat³ ki, chunache Ayaashi aur Huwaizi
ne apni-apni tafseero'n mein ek riwayat naql ki hai jo is baat par

¹ T: Jaandaar, saans lene waala [FL]

² T: (تبعيد) Naamumkin, muhaal [RKT]

³ T: (Gustaakhi ki had tak) Daleri, jurat, himmat [RKT]

dalaalat karti hai ke Ali ka muqaam Nabi ﷺ se buland-tar hai, dono mufassir is aayat ke zimn mein likhte hain:

Namazo'n Ki Hifaazat Karo Aur Khusoosan حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ
Darmiyaan Waali Namaz Ki Aur Allah Ke وَقَوْمُوا لِلَّهِ قَنِينِينَ ﴿٢٣٨﴾
Saamne Aajizi Se Khade Ho. (Al-Baqara: 238)

Kehte hain ke sawaalt (namaazo'n) se muraad yaha'n par: "*Rasool Allah, Ameer-ul-Momineen, Fatima aur Hasan-o-Hussain hain, (الْوُسْطَىٰ) 'wusta' se muraad Ameer-ul-Momineen hain*". (Tafseer-ul-Ayaashi: V1 P128 [Tehran]; Noor-us-Saqlain: V1 P238 [Qum])

Kya isse bhi ziyaada sarwar-e-kaainaat aur Rasool-e-Jinn-o-Bashar ﷺ ki tauheen ki jaa sakti hai? Haa'n isse bhi ziyaada makrooh aur ghinauni wo riwayat hai jo Huwaezi ne sadooq se naql karte hue likhi hai ke Rasool ko bheja hi faqat is liye gaya tha ke aap logo'n ko Ali ki wilaayat ki tableegh kare'n. Aur agar aap ne wilaayat Ali ki ye baat logo'n tak na pohonchaai. Jiska aap ko hukm diya gaya hai, to aap ke aamaal barbaad-o-raaegaa'n jaaenge. Al-ayaaz billah!

Unki ibaaarat suniya: "Sadooq na 'Al-Amaali' mein ye riwayat bayan ki hai ke Rasool Allah ﷺ ne Ali se kaha tha: Agar main teri wilaayat ke baare mein wo cheez na pohonchaun jiska mujhe hukm diya gaya, to mere aamaal barbaad kar diye jaaenge".

Aesa kyon nahi hoga? Is liye ke Ali aap ke saath hain jin ki wajah se aap ka zikr buland ho raha hai (Allah hame'n un kufriyaat ke naql karne par maaf farmaae) ... Ali hi ki wajah se aap par se bojh halka hua. Bahraini:

Ham Ne Aap ﷺ Ka Bojh Aap Se Utaar Diya. وَوَضَعْنَا عَنْكَ وُزْرَكَ ﴿٢٣٨﴾
(Surah-al-Baqara: 238)

Ke tahat Ibne Shahr Aashob se naql karte hue likhta hai ke: "*Kuffar aur ahle taaweel par Ali bin Abi Taalib ki wajah se (musalmano se) jung karna mushkil ho gaya tha*". (Al-Burhaan Fee Tafseer-ul-Quran: V4 P475)

Barsi¹ bayaan karta hai ke: “Ye aayat you’n thi ‘² **وَرَفَعْنَا لَكَ ذِكْرَكَ بَعْلَى صَهْرَكَ**” yaane ham ne aap ka zikr aap ke damaad Ali ki wajah se buland kar diya. Nabi ﷺ ise you’n hi padha karte the aur Ibne Masood se bhi isi tarah saabit hai, Usman ne is mein kami kardi”. (Al-Burhaan Fee Tafseer-ul-Quran: V4 P475)

Isi liye Rasool Allah ﷺ Ali ka waasta de kar khuda se maanga karte the, Bahraini apni kitab ‘Al Manaagib-ul-Faakhirah Fil Itrat ut Taahirah’ mein Syed Razi se naql kar raha hai ke Ibne Masood ne bayan kiya hai: “Main Ra ki taraf gaya, maine aap ko rukoo karte aur sajda karte hue paaya. Aap keh rahe the: Aye Allah! Apne bada Ali ki wajah se meri ummat ke gunahgaaro’n ko bakhsh de”.

Isi par bas nahi, aur suniye: “Nabi ke noor se zameen-o-aasmaan paeda kiye gae, isi liye aap zameen-o-aasmaan se afzal hain, Ali ke noor se arsh-o-kursi paeda kiye gae, is liye Ali arsh-o-kursi se bhi ziyaada mohtaram hain”. (Al-Burhaan Fee Tafseer-ul-Quran: V4 P226)

Ye muqaam hai unki nazro’n mein Nabi ﷺ ka, Ali ka muqaam Rasool se bhi ziyaada bulan, aala aur afzal hai. Jaante boojhte ye log Nabi ﷺ ke martaba ko ghataate hain aur Ali ﷺ ki taareef mein mubaalagha-araiyaa’n karte hain. Mubaalagha-aaraai ki bhi tamaam hade’n phalaang chuke aur Huzoor ﷺ ki taraf is riwayat ko mansoob karke kehne lage: “Jab Aap ﷺ meraaj ki raat aasmaano par gae to Ali aur Aap ki aulaad ko dekha ke wo aap se pehle hi wahan pohonch chuke hain, aap ne unhe’n salam kiya, halaanke unhe’n aap zameen par chod kar gae the”. (Tafseer-ul-Burahn: V2 P404 Barsi se manqool)

Ek riwayat aur suniye, ye riwayat Sadooq ne ‘Al-Amaali’ mein naql ki hai, kehta hai ke Rasool Allah ﷺ ne kaha: “Jab (meraaj ki raat) mujhe aasmaano ki taraf le jaaya gaya to main apne Rabb ke qareeb hua, hatta ke mere aur khuda ke darmiyaan do (2) kamaano’n ya usse bhi kam faasla reh gaya. Khuda ne farmaya: Aye Muhammad! Tu

¹ T: Poora naam Shaikh Raziullah Rajab bin Muhammad bin Rajab al-Barsi al-Hilli, 813h mein maut hui [RSB]

² T: Red font waala arbi text Quran-e-Paak mein Barsi ka izaafa hai [RSB]

makhlooq mein kisse mohabbat karta hai? Maine kaha: Aye Rabb! Ali se. Khuda ne farmaya: Idhar dekh aye Muhammad! Maine apni baaee'n taraf dekha to Ali bin Abi Taalib (عليه السلام) waha'n maujood the".
(Tafseer-ul-Burhaan: V2 P404 Barsi se manqool)

Yehi nahi, isse bhi badh kar ek aur riwayat suniye, kehte hain ke Huzoor (ﷺ) se poocha gaya: *"Meraj ki raat aap ke Rabb ne aap se kiski zabaan mein baate'n kee'n? Aap ne kaha: Mujh se mere Rabb ne Ali bin Abi Taalib ki zabaan mein khitaab kiya, hatta ke main kehne laga: (Ya Allah) Tu mujh se mukhaatib hai ya Ali?"*. (Kashf-ul-Ghamma: V1 P106)

Ali har jagah Nabi se pehle hain, aasmaan par bhi aap se pehle, Rabb ke paas bhi aap se pehle, unhi ki zabaan se khuda khitaab karta hai, unhi ki zabaan se guftagu karta hai, Ali apni khalqat¹ ke etebaar se bhi Nabi se afzal, Ali hi ki wajah se aap ka zikr buland aur bojh halka hua. Ali hi ke waaste se aap ki duaee'n qubool huee'n, aap hi ki taaqat ki wajah se aap bache aur aap ki jaan mehfooz rahi. Ali hi ne aap ko quwwat bakhshi aur aap ke deen ko mustahkam kiya.

Yehi baat ek shia ham-asr bhi keh raha hai ke: *"Aap ne deen ki buniyaad rakhi aur use mustahkam kiya, agar aap na hote to deen baaqi na rehta aur buniyad mazboot na hoti"*. (Asal-ush-Shia wa Usooliha li-Muhammad Hussain Aal Kaashif al-Ghita: P69 [9th edition])

Ek doosra kehta hai: *"Shia hi ki wajah se islam qaaem hua, unke imam ki talwaar hi se islam ki buniyaad rakhi gai aur islam ke sutoon khade kiye gae"*. (Ayaan-ush-Shia li-Mohsan-ul-Ameen: V1 Juz Awwal: Qism Awwal: P123)

Inse pehle Qummi ne bhi Rasool Allah (ﷺ) ki tauheen mein koi kasar nahi chodi. Ye ek man-ghadat qissa bana kar Rasool Allah (ﷺ) ki taraf mansoob kar raha hai ke: *"Aap (ﷺ) Makkah mein the, Abu Taalib ki wajah se koi aap ko kuch kehne ki jasaarat nahi karta tha, bacche aap ko tang kiya karte the, Rasool Allah (ﷺ) jab nikalte to ye aap par mitti aur kankar phenka karte the. Aap ne Ali (عليه السلام) se shikayat ki ... dekhiye kitni buri taabeer ikhtiyaar ki un logo'n ne, kis tarah us nabi (ﷺ) ki us*

¹ T: (خَلَقْتَ) Makhlooq, bani-e-aadam [RKT]

azeem, bhaddur, nidar, shahsawaar aur sipah-saalaaro'n ke sardaar ki tauheen kar rahe hain? ... *Ali ne kaha: Ya Rasool Allah! Mere maa-baap aap par qurbaan! Jab aap nikle'n to main bhi aap ke saath jaaunga, chunache Rasool Allah ﷺ nikle aur Ameer-ul-Momineen bhi aapke saath the. Baccho'n ne aadat ke mutaabiq Rasool Allah se ched-khaani shuru ki. Ameer-ul-Momineen ؑ ne baccho'n par hamla kar diya. Aap ne unke chehro'n, naak aur kaano'n par kaatna shuru kar diya".* (Tafseer-ul-Qummi: V1 P114)

Kehte hain ke: *"Aap hi ne Rasool Allah ko hijrat ke din bachaya tha".* (Noor-us-Saqlain: V2 P219)

Dar-haqiqat Ali hi sab kuch hain, Muhammad ﷺ ko Allah ne sirf is liye Rasool banaya tha ke aap logo'n ko Ali ki taraf bulaa'e'n, warna Ali ke muqaable mein ba-zaat-e-khud aap kuch bhi nahi ... *ya Allah is bakwaas-o-tauheen par hame'n maaf farma ...* Jaafar ki ye riwayat Ibne Baabwiya Qummi aur doosre waasto'n se bhi ye log bayan karte hain ke: *"Nabi ؑ ek-sau-bees (120) martaba aasmaano par tashreef le gae, har martaba Allah ne Nabi ﷺ ki taraf Ali ki wilaayat ki wahae ki, itni martaba Ali ki wilaayat ki wahae ki ke aur kisi farz ki itni taakeed nahi ki gai".* (Muqaddama Tafseer-ul-Burhaan: P22)

Ek aur riwayat suniye: *"Jibraeel Nabi ﷺ ke paas aae aur kehne lage: Aye Muhammad! Tera Rabb tujhe salaam keh raha hai aur kehta hai: Namaz farz ki gai aur mareez ko rukhsat dedi gai, roza farz kiya gaya aur mareez aur musaafir ko rukhsat dedi gai, hajj farz kiya gaya aur kamzor-o-tangdast ko maaf kar diya gaya, zakat farz ki gai aur us aadmi se maaf kardi gai jo nisaab ka maalik na ho. Lekin Ali bin Abi Taalib ؑ ki mohabbat mein koi rukhsat aur choot nahi".* (Muqaddama Al-Burhaan Muhaasin Barqi se manqool: P22)

Allah Ta'ala ki taraf us jhoot ko mansoob karte hain ke: *"Ali bin Abi Taalib meri makhloq par meri hujjat hai. Mere shehro'n mein mera noor hai, mere ilm ka ameen hai. Jis ne use pehchana, agarche meri nafarmaani ki, main use dozakh mein nahi daalunga. Jisne inkaar kiya, khwah meri itaa-at ki, main use jannat mein nah daakhil karunga".* (Al-Burhaan Muqaddama: P33)

Ambiya Ki Tauheen

Un logo'n ne is qism ki bakwasaat aur naazeba baate'n sirf Rasool Allah ﷺ hi ki shaan mein nahi kee'n, balke Allah ke tamaam rasoolo'n aur nabiyyo'n ke baare mein ye log is qism ki, balke isse bhi ziyaada gustakhaana aur ihaanat-aamez¹ baate'n karte hain. Kis qadr jurat hai ke Hazrat Musa aur Hazrat Khizar ؑ ki tauheen-o-takhfeef karte hue bhi nahi darkte. Kehte hain ke: Jaafar ka ilm Musa aur Khizar se bhi ziyaada tha.

Kulaeni Saif Tamaar se naql karte hue kehta hai ke: *"Ham shia ki ek jamaat ke saath ek kamre mein Abu Abdullah ؑ ke paas maujood the. Aap ne kaha: Ham par koi jaasoos hai? Ham ne daae'n baae'n dekha, hame'n koi nazar nahi aaya. Ham ne kaha: Ham par koi jaasoos nahi. Aap ne kaha Rabb-e-Kaaba ki qasam, Rabb-e-Kaaba ki qasam! Teen dafa aap ne you'n hi kaha: Agar main Musa aur Khizar ke paas maujood hota to unhe'n bata deta ke main un dono se ziyaada ilm rakhta hoo'n, main unhe'n wo kuch bata deta jo unke dastaras se baahar hai"*. (Al-Usool Minal Kaafi: Kitaab-ul-Hujjah: P261)

Allah ke tamaam bargazida aur oolil-azm rasoolo'n ki tauheen karte hue un logo'n ne ek ajeeb qissa ghad liya hai. Kehte hain: *"Jab Ali paeda hue to Rasool Allah ﷺ aap ke paas gae, dekha ke Ali aap ke paas saamne khade hain, daayaa'n haath daae'n kaan par rakha hua hai aur azaan de rahe hain, poori yaksooi se khade hain, Allah ki wahdaaniyat aur aap ki risaalat ka iqraar kar rahe hain. Halaanke aap usi din paeda hue the, phir Rasool Allah ﷺ se poochne lage, main padhu'n? Aap ne kaha: Padh"*.

Uske baad poora qissa suniya aur sar dhuniye²: *"Aap ne un sahaaef se padhna shuru kiye jo Khuda-e-buzurg-o-bar-tar ne Aadam par naazil kiye the, uske baad Sees par naazil hone waale Sahaaef shuru se lekar aakhir tak harf-ba-harf padh diye, agar Sees bhi maujood hote to*

¹ T: (إِبَانَتِ آمِيز) Wo baat ya bartaaoo waghera jisse kisi ki tazleel ka pehlu nikle, doosre ki zillat o tehqeer ka pehlu rakhne waala amal [RKT]

² T: (سَر دُهننا) Bahut afsos karna, ranj karna, tilmilaana, maatam karna [RKT]

iqraar kar lete ke aap ko ye Sahaaef unse bhi ziyaada yaad hain. Phir Musa ki Tauraat padhi, agar Musa bhi maujood hote to tasleem kar lete ke aap ko Tauraat ziyaada yaad hai. Phir Dawood ki Zaboor padhi, agar Dawood khud bhi maujood hote to tasleem kar lete ke aap ko ziyaada yaad hai. Phir Isa ki Injeel padhi, agar Isa bhi maujood hote to tasleem kar lete ke aap ko Injeel ziyaada yaad hai. Phir Quran padha, maine dekha ke aap ko bhi Quran utna hi yaad hai jitna us waqt tak mujhe yaad tha, bawujood ye ke aa pne mujh se Quran ki ek aayat bhi nahi suni thi”. (Raudha-tul Waaizeen: P84)

Ye Baat Jo Unke Mu’n Se Nikli Hai Bahut Buri Hai. Ye Log Jhoot Bakte Hain. (Al-Kahf: 5)

كَذَّبَتْ كَافَّةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۖ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝

Kehte hain ke “Qiyaamat ke din ek pukaarne waala pukaarega: Kahan hai wo jo zameen par khuda ka khilafa tha? Dawood Nabi ﷺ unthenge, us par Allah Ta’ala ki taraf se nida aaegi, agarche aap bhi khalifa hain, lekin isse aap muraad nahi. Phir pukaaren waala pukaarega, kahan hai wo jo zameen par khuda ka khalifa tha? Ameer-ul-Momineen Ali bin Abi Taalib ﷺ uthenge, Khuda-e-buzurg-o-bar-tar ki taraf se nida aaeg: Aye logo! Ye hain Ali bin Abi Taalib jo zameen par khuda ke khalif aur uske bando’n par khuda ki hujjat the”.

(Kashf-ul-Ghammah: V1 P141)

Allah ke rasoolo’n aur nabiiyo’n ki tauheen karte hue kehte hain ke: “Khuda ke nabi Ayyub se nemat is liye leli gait hi ke aap ne Ali ki wilaayat ka inkaar kiya tha. Isi tarah Safiullah Yunus ﷺ ko bhi machli ke pet mein isi liye giraftaar kar diya gaya tha ke aap ne bhi Ali ki wilaayat ka inkaar kar diya tha. Isi tarah Yusuf aur Aadam ﷺ ko bhi aap ki wilaayat ka inkaar karne ki wajah se sazaae’n milee’n”.

Huwaezi ne apni tafseer mein ek riwayat naql ki hai ke: “Abdullah bin Umar, Zain-ul-Aabideen ke paas aae aur poocha: Aye Ibnul Hussain! Kya aap ne kaha hai ke Yunus bin Matta ko machli ke pet mein is liye daal diya gaya tha ke aap par mere dada ki wilaayat pesh ki gait hi to aap ne use qubool karne mein tawaqquf kiya tha? Aap ne kaha: Haa’n, teri maa tujhe roe. Usne kaha: Agar aap sacche hain to mujhe koi nishaani dikhaiye. Aap ne apni aur meri aankho’n par patti baandhne

ka hukm diya, thodi der ke baad hame'n aankhe'n kholne ka hukm diya, achaanak ham ne dekha ke ham ek thaathe'n maarte samandar ke kinaare khade hain".

"Ibne Umar ne kaha: Mere Aaqa! Mera khoon aap ki gardan par, mere baare mein khuda se dariye. Aap ne kaha: Aaraam aur sukoon ke saath, agar tu saccha hai to? Phir kaha: Aye machli! Kehta hai ke samandar se ek machli ka sar numudaar hua, goya ek bahut bada pahaad hai. Wo keh rahi thi. Aye Allah ke wali main haazir hoo'n, main haazir hoo'n. Aap ne poocha: Tu kaun hai? Usne kaha: Mere aaqa! Allah Ta'ala ne Aadam se lekar tere daada Muhammad tak koi nabi aesa nahi bheja jis par tum, ahle baet ki wilaayat na pesh ki gai ho. Un ambiya mein se jisne wilaayat ko tasleem kar liye wo mehfooz raha aur chutkaaya paa gaya. Jisne tawaqquf kiya, use tasleem karne mein pas-o-pesh ki, use imtihaan mein daal diya gaya. Isi wajah se Aadam ko musibat mein muhtala kiya gaya, usi wajah se Yusuf ko koo'e'n mein phenka gaya, usi wajah se Ayyub ko imtihaan mein daala gaya, usi wajah se Dawood se ghalati sarzad hui, ta-aanke Khuda ne Yunus ko mab-oos kiya aur uski taraf wahee ki, ke aye Yunus Ameer-ul-Momineen ki wilaayat ko tasleem kar le". (Tafseer Noor us Saqlain: V3 P435)

'Maani-ul-Akbaar' se naql karte hain ke "Abu Abdullah se Ali عليه السلام ke is qaul ke baare mein poocha gaya ke iska kya matlab hai. Hamara muaamala bahut mushkil-o-dushwaar hai, siwaae muqarrab farishte, aese nabi ke jo rasool bhi ho, aur us bande ke jiske dil ka Khuda ne imtihaan le liya ho, koi uska iqraar nahi kar sakta".

(Aap ne is qaul ki wazaahat karte hue kaha:) "Farishto'n mein kuch farishte muqarrab hain aur kuch ghaer-muqarrab, nabiyyo'n mein kuch rasool hain aur kuch rasool nahi. Momineen mein kuch aese hain jin ka imtihaan liya gaya tha aur kuch aese jinhe'n imtihaan mein muhtala nahi kiya gaya, tumhara muaamala farishto'n par pesh kiya gaya to un mein sirf, muqarrab farishto'n ne use tasleem kiya. Nabiyyo'n par pesh kiya gaya to un mein se sirf rasoolo'n ne iqraar kiya. Momineen par pesh kiya gaya to un mein se sirf un momineen n iqraar kiya jo imtihaan mein muhtala ho chuke the". (Muqaddama 'Al-Burhaan': P26)

Abul Ambiya Hazrat Aadam ﷺ ke baare mein likhte hain ke: “Wo kalimaat jo Khuda ne Aadam ko ataa kiye the aur jin ki wajah se Aadam ki tauba qubool hui wo ye the ke aap ne Muhammad, Ali, Fatima, Hasan aur Hussain ke wasile se sawaal kiya tha”. (Kitaab-ul-Khasaail li-Ibne Baabwiya Qummi: V1 P270; Al-Kalimaat allati Tallaqaha Aadam Min Rabbihi ke unwaan ke tahat)

Ye hai un logo’n ka asal aqeeda jise ye apne seeno’n mein chupaae baethe hain, unki kitaabo’n mein bhi yehi maujood hai. Ahle baet ki paerawi-o-mohabbat ke parde mein dar-asal ye Allah ke un bargazida ambiya aur rasoolo’n ki, jin mein tamaam rasoolo’n ke sardaar aur Imam-ul-Mursaleen bhi shaamil hain, tauheen karte phirte hain.

Ahle Baet Ki Tauheen

Ahle baet khwah wo Nabi ﷺ ke ahle baet ho’n ya Ali ke ahle baet koi bhi unki bad-zabaaniyo’n aur unke andar ki khabaasat aur zameer ki zalaalat ki wajah se, unke gustakhana qalam se mehfooz nahi raha. Un logo’n ne ahle baet ki bhi usi tarah tauheen ki jis tarah nabiiyo’n aur rasoolo’n ki tauheen kar chuke hain. Huzoor ﷺ ke waalid-e-mohtaram ke sage bhai aur aap ke chacha Hazrat Abbas ﷺ ki tauheen karte hue kehte hain ke: “Ye aayat ‘فَلْبِئْسَ الْوَلِيُّ وَلِبِئْسَ الْعَشِيرُ’¹ (Bura Hai Dost Aur Bura Hai Khandaan) aap ke baare mein naazil hui hai”. (Rijaal-ul-Kashi: P54)

Kehte hain ke: “Ye dono aayate’n, pehli aayat”

Aur Jo Is Duniya Mein Andha Hai, Wo وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ
Aakhirat Mein Bhi Andha Aur Ziyaada أَعْمَىٰ وَأَضَلُّ سَبِيلًا
Gumraah Hoga. (Surah-al-Isra: 72)

“Aur doosri aayat:”

Aur Tumhe’n Meri Nasihat Faaeda Nahi وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ
Deti, Agar Main Tumhe’n Nasihat Karne Ka أَنْصَحَ لَكُمْ

¹ T: Urdu pdf mein aayat isi tarah baghaer harakaat (zer, zabar, pesh) ke hai, jabke Quran mein ye aayat Surah-al-Hajj: 13 is tarah hai ‘فَلْبِئْسَ الْوَلِيُّ وَلِبِئْسَ الْعَشِيرُ’. Urdu pdf mein ‘لِبِئْسَ’ se pehle ‘ف’ hai jo Quran ka hissa nahi. Shayad asal shia kitab mein aese hi likha ho ya phir urdu pdf mein kaam karte hue typing ki gahalati ho gai ho [RSB]

Iraada Karu'n. (Surah Hud: 34)

"Bhi aap hi ke baare mein naazil hui hain". (Rijaal-ul-Kashi: P52-53)

Rasool Allah ﷺ ke chachere bhaiyo'n, sardaraan-e-bani haashim, Aamil Ali رضي الله عنه, Abdullah bin Abbas رضي الله عنه aur aap ke bhai Obaidullah bin Abbas رضي الله عنه ke baare mein kehte hain: *"Ameer-ul-Momineen ne kaha tha: Ya Allah falaa'n aadmi ke dono beto'n par laanat kar. Hashiya mein wazaahat ki gai hai ke isse muraad Abdullah aur Obaidullah hain. Ya Allah! Jis tarah unke dil andhe hain, unki aankhe'n bhi andhi karde. Unki maut meri gardan par. Unki aankho'n ke andhepan ko unke dil ke andhepan ki daleel bana de"*. (Rijaal-ul-Kashi: P52; "Ali ki Abdullah aur Obaidullah ko baddua" ke unwaan ke tahat)

Ali رضي الله عنه ke sage bhai Aqeel رضي الله عنه bin Abi Taalib ke baare mein Ali رضي الله عنه bin Abi Taalib ka ye bayan naql karte hain, Aap ﷺ ne apne madagaaro'n aur saathiyon ki kami ka zikr karte hue kaha tha: *"Mere ahle baet mein mere saath is waqt quwwat-o-wajaahat¹ waala koi nahi, chacha Hamza jung-e-uhud mein Shaheed kar diye gae. Jaafar bhi apni maut ke din maar diye gae. Aur ahle baet main do (2) zaleel, haqeer, aur darpok aadmiyo'n, Abbas aur Aqeel ke darmiyaan zinda reh gaya hoo'n"*. (Al-Anwaar-un-Nomaaniya lil Jazaairi 'Majaalis-ul-Momineen: P78 [Old Edition, Iran])

Ye baat poshida nahi ke Abbas رضي الله عنه aur Aqeel رضي الله عنه aur Aap ﷺ dono ki aulaad ka shumaar Nabi ﷺ ke ahle baet mein hota hai. Irbili ne is baat ko tasleem kiya hai, kehta hai ke Rasool Allah ﷺ se jab poocha gaya tha ke: *"Aap ke ahle baet kaun-kaun hain? To aap ne farmaya tha, Aal-e-Ali, Aal-e-Jaafar, Aal-e-Aqeel aur Aal-e-Abbas"*. (Kashf-ul-Ghamma: V1 P43)

Huzoor ﷺ Ke Bete Ki Tauheen

Un logo'n ne ek jhooti kahani bayan ki hai jis mein Huzoor ﷺ ke bete ki shaan mein Fatima رضي الله عنها ke bete aur aap ke pote ke muqaable mein tauheen ki gai hai. Bataya gaya hai ke Huzoor ﷺ ke bete ki shaan Fatima رضي الله عنها ke bete se kamtar thi, khulasa is kahani ka ye hai ke: *"Ek dafa*

¹ T: (قُوَّةٌ وَوَجَاهَةٌ) Quwwat, jaah, muqaam o martaba [RSB]

Rasool Allah ﷺ tashreef farma the, aap ki baaee'n raan par aap ke bete Ibrahim aur daae'n raan par aap ke nawaase Hussain the. Aap kabhi ek ko choomte kabhi doosre ko, Jibraeel ne ye dekha to kaha: Aap ke Rabb ne mujhe bheja hai aur salam kaha hai aur kaha hai ke: Ek hi waqt mein ye dono nahi reh sakte. Aap ek ko muntakhab kar lejiye aur doosre ko us par qurban kar dejiye, Rasool Allah ﷺ ne Ibrahim ki taraf dekha aur roe, phir Syed-ush-Shuhada ki taraf dekha ... dekhiye kitne bure paeraae bayan mein Ali ؑ aur Nabi ﷺ ke bete ka muwaazana kar rahe hain ... Aap roe, phir kehne lage: Ibrahim ki waalida Mariya hain, agar ye faut ho jaae'n to mere siwa koi ghamgeen nahi hoga, Hasan ki waalida Fatima aur waalid Ali hain jo mere chachazaad bhai aur meri rooh ki tarah hain jo mere gosht aur khoon ki tarah hain, agar unka beta faut ho gaya to wo bhi ghanaak honge aur Fatima bhi, aap ne Jibraeel se kaha: Aye Jibraeel: Main Ibrahim ko Hussain par qurban karta hoo'n, Hussain ki zindagi-o-baqa ke liye mujhe uski maut qubool hai". (Hayaat-ul-Quloob lil Majlisi: P593; Al-Manaaqib li-Ibne Shahr Aashob)

Aap Ki Betiyo'n Ki Tauheen

Nabi ﷺ ki betiyo'n ki tauheen you'n karte hain ke aap ki teeno betiyo'n ka Aap ﷺ ki aulaad hona hi tasleem nahi karte, kehte hain ke: Nabi ﷺ unke walid nahi the, balke wo raiba (biwi ke pehle shauhar se aulaad) thee'n.

Shia musannif Hasan Ameen likhta hai: "Muarrikheen bayan karte hain ke Nabi ﷺ ke chaar betiyaa'n thee'n, taareekhi shawaahid ke saath meri tehqeeq hai ke siwaae Zahra ke aur koi beti Aap ﷺ ki aulaad nahi thi. Zaahir hai ke doosri betiyaa'n Muhammad se pehle, Khadija ke doosre shauhar ki betiyaa'n thee'n". (Daaira-tul Maarif al-Islamiya ash-Shieyya: V1 P27 [Darul Maarif lil Matbooaat, Beirut])

Ali ؑ Ki Tauheen

Khud Ali ؑ ki bhi, jise ye log pehla imam-e-maasoom samajhte hain, behad tauheen-o-tasgheer aur tazleel-o-tehqeer karte hain, aap ko

buzdil-o-kamzor aur darmaanda¹-o-aajiz saabit karte hain, kehte hain ke: “Jab Abu Bakr رضي الله عنه ki baeat-e-khilaafat ki gai aur Ali ne aap ki khilaafat ko tasleem karne se inkaar kar diya aur baeat na ki, to Abu Bakr ne aap ki taraf qunfuz (قنفذ) ko behja aur kaha:”

“Palat ja, agar wo (Ali رضي الله عنه) nikal aae’n to theek, warna unke ghar mein kood ja, agar wo roke’n to unke ghar ko aag lagade, Qunfuz mal-oon chala, wo aur uske saathi bila-ijaazat aap ke ghar mein ghus gae, Ali apni talwaar ki taraf lapke, unho’n ne jaldi ki aur aap par qaabu paaliya, kuch ne apni talwaare’n pakad lee’n, unki gardan mein rassi daal deen-e-islam. Fatima عليها السلام darwaze mein un logo’n aur Ali ke darmiyan haael huee’n to Qunfuz mal-oon ne aap ko koda maara, jab aap ki wafaat hui to aap ke baazu par ek phoda sa tha, ye usi maar ka asar th, Khuda ki laanat us par. Phir wo Ali ko ghaseet-te hue le chale aur Abu Bakr ke paas pohoncha” ... uske baad kehta hai ... “Ali عليه السلام ne us haal mein ke rassi unki gardan mein thi, baeat karne se pehle pukaara tha: ‘يا ابن أمّ انّ القوم استضعفوني و كادوا يقتلونني’ (Aye meri waalida ke bete! Bila-shubha qaum ne mujhe kamzor samjha aur mere qatl ke darpe ho gae)”. (Kitab Saleem bin Qais: P89, 184)

Ali bin Abi Taalib ka shia-hazraat ke yahan ye takhaiyyul² hai, unke tasawwur mein ek buzdil, darpok, khaufzada aur sehme hue insaan ka naam Ali bin Abi Taalib hai.

Doosri taraf Aap ﷺ ke shujaa-at-o-quwwat aur dileri-o-be-khaufi ki aesi-aesi kahaniyaa’n aur qisse banaae gae hain ke aql haeraan reh jaati hai.

Aur sirf yehi nahi ke aap ko buzdil aur darpok kaha, balke kehte hain ke us buzdil aur khaufzadgi par Rasool Allah ﷺ ki beti aur aap ki biwi Hazrat Fatima عليها السلام aur Aap ﷺ ko malaamat kiya karti aur ghusse hua karti thee’n. Aap ﷺ ko buzdili ke taane diya karti thee’n. Kehte hain ke: “Jab Hazrat Fatima ne Siddiq-o-Farooq رضي الله عنه se fidak ka mutaalaba kiya aur us silsile mein aap se sakht guftagu ki. To Ali ne ... baqaul unke ... us

¹ T: (دَرْ مَانْدَه) Majboor, bekas, laachaar, musibat-zada [RKT]

² T: (تَخَيُّل) Khayaal karna, khayaal mein laana, soch aur dehaan ki kaefiyat [RKT]

jhagde mein aap ki koi madad nahi ki, us par Fatima ne aap se kaha: Aye Ibne Abi Taalib! Toone you’n apne aap ko chupa liya jaise maa ke pet mein baccha, pet ke bacche ki tarah to (khamosh) baetha raha. Uske alaawa bhi bahut kuch kaha”. (Al-Amaali-lit-Toosi: P259; Haq-ul-Yaqeen lil Majlisi: P203-204; Al-Ehtijaaj-lit-Tabarsi)

Isse badh kar ye kehte hain ke: *“Umar bin Khattab aap ki beti ko daant-te rahe aur Aap unhe’n us daant-dapat se rok tak na sake”*. Kulaeni bayan karta hai: *“Abu Abdullah ne Umme Kulsoom bint-e-Ali ki shadi ke baare mein kaha tha ke: Ye aesi sharmgaah hai jis ham se cheen liya gaya hai”*. (Al-Kaafi Fil Furoo: V1 P141)

Aur kehte hain ke: *“Ali apni beti Umme Kulsoom ki shaadi Umar se nahi karna chaahthe the, lekin aap se darte the, is liye aap ne apne chacha Abbas ko wakeel banaya ke wo Umme Kulsoom ki shadi Umar se kar de’n”*. (Hadeeqa-tush-Shia li-Maqdisi Irdbili: P277)

Jab Aap ﷺ ko khilaafat-o-imaarat¹ pesh ki gai to Aap ﷺ jhoot mansoob karke Aap ﷺ ki tauheen karte hain, Aap ﷺ ko apne muqaam se farotar dikhane ki koshish karte hain, unke tasawwur mein aap bhi ek aam laalach aadmi the, jo mansab ke peeche daudta hai aur uske liye har tadbeer aur tariqa bila-taammul ikhtiyaar kar leta hai, jo apna maqsood haasil karne ke liye wo tamaam wasaael aur hatkande istemaal karta hai jinki tawaqqo kisi shareef aadmi se nahi ki jaa sakti. Haa’n, haa’n! Ye log aap ko bhi laalchi aur khud-gharz-o-mafaad-parast bata rahe hain, jo apne maqsood ki khaatir apne hasab-o-nasab, balke apni biwi aur aulaad ko bhi istemaal karta hai. Dekhiye kis tarah ye log Aap ﷺ ki tauheen karte hue apni ahem, mustanad kitaabo’n mein likh rahe hain ke: Jab Abu Bakr ﷺ ki baeat ho chuki aur Ali ﷺ ke kaano’n mein bhi ye khabar pohonchi to Aap ﷺ ne kaha ke: *“Ye naam (yaane khalifa) to sirf mere hi liye hai aur phir us roz uske mutaalliq kuch nahi kaha”*.

“Jab raat ho gai to aap ne Fatima ﷺ ko sawaar karaya, apne

¹ T: (امارت) Hukoomat, sardaari [RKT]

dono beto'n Hasan aur Hussain ؑ ka haath pakada aur Rasool Allah ؑ ka koi sahabi nahi choda jiske ghar aap na gae ho'n, unhe'n apne haq ke liye khuda ki qasme'n de'n, apni madad ke liye pu kaara, lekin un mein se kisi aadmi ne aap ki baat qubool na ki". (Kitab Saleem bin Qais: P82-83)

Kya isse ziyaada tuaheen ka tasawwur kiya ja sakta hai ke Ali bin Abi Taalib ؑ jaesa aadmi apni biwi, Bint-e-Rasool ؑ ko gadhe par sawaar karaae. RA ke nawaaso'n ko'sath le aur logo'n ke darwazo'n par, ek daryooza-gar¹ ki tarah unse madad-o-nusrat aur rehm ki bheek maangta phire??

Kitna ghinauna aur bura jhoot hai! Usi par bas nahi aur bhi suniye: *"Jab Ali ؑ ne dekha ke log aap ki madad nahi karte, aap ko chod chuke hain, sab Abu Bakr par muttafiq ho chuke hain aur unki izzat-o-taazeem kar rahe hain to aap apne ghar mein pade rehne lage".* (Kitab Saleem bin Qais: P82)

In alfaaz-o-kalimaat par ghaur keejiye, us choti si ibaaarat ko baar-baar padhiye, usse maaloom ho jaaega ke Ali ؑ ke baare mein un logo'n ki aara kya hain, kis tarah ye log Ali ؑ ki takhfeef-o-tehqeer karte hain aur ye tasawwur dete hain ke Ali ؑ ko sab log chod chuke aur mustarad kar chuke the.

Shia-hazraat ke mohaddis Ibne Baabwiya Qummi ne apni kitab mein is jaesi bahut si riwayaat bayan ki hain, us ne bayan kiya hai ke kis tarah Ali ؑ ke thode se madadgaaro'n ne Abu Bakr ko jawaab diya aur unki khilaafat-o-imaarat ko tasleem karne se inkaar kar diya: *"Bar-mala, logo'n ki maujoodgi mein aap ke khilaaf baate'n kahee'n, jab Abu Bakr ؑ ke sathiyo'n ne suna to unki taraf aae: Talwaaro'n ko soonte hue, un mein se ek kehne waale ne kaha: Khuda ki qasam! Agar tum mein se phir kisi ne dobara aesi baat ki to ham unke khoon se apni talwaare'n saeraab karenge. Uske baad wo log ... yaane Ali ؑ ke saathi apne-apne gharo'n mein dabak kar baeth gae aur phir kabhi kisi ne aesi koi baat nahi ki".* (Kitaab-ul-Khisal lil Qummi: V2 P465)

¹ T: (دَرْيُوْزَه گَر) Bheek maangne waala, faqeer [RKT]

Aap ki tauheen-o-tehqeer ka ek pehlu to ye hai, doosra pehlu un logo’n ne ye ikhtiyaar kiya ke duniya bhar ki qabaahate’n aur khamiyaa’n Aap ﷺ ki soorat aur mizaaj par chaspaa’n kar dee’n. Ek khaami ye hai ke Aap ﷺ ke paas maal nahi tha aur Aap ﷺ qallaash-o-faqeer the, kehte hain: *“Mufliis (Abu Taalib) ke ghar se uski tamaam aulaad ko doosre le gae the, taake wo apne saathi ki kafaalat kar sake’n aur unka bojh halka ho jaae”*. (Maqaatil ut Taalibeen li-Abil Farj: P26)

Isi liye jab Huzoor ﷺ ne Ali ﷺ se Fatima ﷺ ki shadi karna chaahi to Fatima ﷺ ne us shaadi se inkaar kar diya tha, kehte hain ke: *“Jab Rasool Allah ﷺ ne (Fatima ﷺ) ki shadi Ali se karne ka iraada kiya to Fatima ko bataya. Fatima kehne lagee’n: Ya Rasool Allah, aap ko apni marzi ka ziyaada haq hai, lekin quraish ki aurato’n ne mujhe (Ali) ke baare mein bataya hai ke wo phoole pet waala, lambi-lambi kohniyo’n waala, mazboot jodo’n waala, kanpatti par se ganja aur moti-moti aankho’n waala hai, uske kandhe oont ke kando’n ki tarah latke hain, hasi se daant nikle hue hain aur uske paas koi maal bhi nahi”*. (Tafseer-ul-Qummi: V2 P336)

Asfahaani, Ibne Abi Ishaq se naql karte hue Fatima ﷺ ka ye bayan naql karta hai ke: *“Mere waalid ne mujhe juma ke roz masjid mein daakhil kiya, mujhe uthaya, maine Ali ko dekha ke wo mimbar par baethe khutba de rahe hain, wo ek boodhe aur ganje aadmi the, sooji hui peshaniyaa’n aur dono kando’n ke darmiyaan kaafi chaudaai thi. Unki daadhi ne unka seena bhar diya tha, unki aankh mein narmi (aashoob-e-chashm) thi”*. (Maqaatil ut Taalibeen: P27)

Aap ki poori haeat-kazaa¹ bayan karte hue kehte hain: *“Ali gandumi rang aur darmiyane qad waale the, ye kehna ziyaada sahih hai ke aap ka qad chota tha, badi si tond thi, baarek ungliyaa’n thee’n, moti-moti kalaiyaa’n thee’n, baareek-baareek pindliyaa’n thee’n. Aap ki aankho’n mein narmi (aashoob-e-chashm) thi, ghani daadhi thi, kanpattiyo’n se ganje aur ubhri hui peshaani waale the”*. (Maqaatil ut Taalibeen: P27)

Kaafi mein ek aur riwayat Kulaeni se naql ki gai hai, jis mein bataya

¹ T: (بَيِّنَات كَذَائِي) Ajeeb shakl o soorat, nihayat bura huliya [RKT]

gaya hai ke Fatima عليها السلام shaadi ke baad bhi Ali عليه السلام se khush nahi thee'n aur na Aap ﷺ ne dil se Ali عليه السلام ko qubool kiya tha, riwayat you'n hai ke: *"Jab Rasool Allah ﷺ ne Fatima ki shadi Ali عليه السلام se kardi to Aap ﷺ unke paas gae, dekha ke Fatima ro rahi hain, aap ne unse poocha, kis cheez ne tujhe rulaaya hai? Ba-khuda agar mere gharaane mein isse behtar koi doosra hota to main teri shaadi hargiz usse na karta, maine uske saath teri shaadi nahi ki, khuda ne teri shaadi ki hai"*. (Al-Furoo Minal Kaafi)

Irbili Bareeda se naql karte hue bayan karta hai ke: *"Rasool Allah ﷺ ne kaha: Uth aye Bareeda, ham Fatima ke paas jaaenge, ham aap ke paas gae, aap ne apne waalid ko dekha to aap ki aankho'n se aansu beh nikle. Aap ﷺ ne poocha: Meri beti! Kis cheez ne tujhe rula diya? Fatima ne kaha: Khana kam, fikr ziyaada aur gham bahut hai"* ... Ek aur riwayat mein hai ke Aap ﷺ ne kaha: *"Ba-khuda mera gham bahut ziyaada ho gaya hai, faaqe bahut ho rahe hain aur meri bimaari badh gai hai"*. (Kashf-ul-Ghamma: V1 P149-150)

Ye un logo'n ka haal hai aur ye un logo'n ka andaaz hai? Un logo'n se kya tawaqqo aur ummeed ki jaa sakti hai? Jo Rasool Allah ﷺ ke Sahaba رضي الله عنهم, Siddiq-o-Farooq aur Zun-noorain رضي الله عنهم jaese buzurg-o-paakiza logo'n par, balke Syed-ul-Mursaleen same Allah ke tamaam nabiiyo'n aur rasoolo'n par zaban-daraziya'a'n karne se nahi rukte, kya ye log Ali عليه السلام aur Aap ﷺ ke ahle baet ka ehteraam karenge: Nahi, aur kuch bhi nahi!

Ali عليه السلام aur Rasool Allah ﷺ ki zauja, Hazrat Ayesha رضي الله عنها ki tauheen karte hue ek intihaai napaak aur bahut gandi riwayat bayan karte hain ke: *"Rasool Allah ﷺ ke paas sirf ek lihaaf tha aur koi lihaaf nahi tha. Ayesha bhi aap ke saath thee'n, chunache Rasool Allah ﷺ Ali aur Ayesha ke darmiyan soya karte the, sab par ek hi lihaaf hota tha, jab Rasool Allah ﷺ raat ko uthte to apne haath se Ayesha aur Ali ke darmiyaan lihaaf ke wasat se hissa-bandi kar diya karte"*. (Kitaab Saleem bin Qais: P221)

Kya isse ziyaada tauheen ki jaa sakti hai?

Haa'n-haa'n! Isse bhi ziyaada aur bahut ziyaada, bayan karte hain ke: *"Ek dafa Ali, Rasool Allah ﷺ ke paas aae, Abu Bakr aur Umar bhi aap*

ke paas maujood the. Ali kehte hain ke: Main Aap ﷺ aur Ayesha ke darmiyan baeth gaya, Ayesha ne Ali se kaha: Tujhe meri aur Rasool Allah ﷺ ki raan ke siwa koi doosri jagah nahi mili? Aap ne kaha: Rehne de aye Ayesha!”. (Al-Burhaan Fee Tafseer-ul-Quran: V4 P225)

Ek dafa Ali aae: “To baethne ko koi jagah na mili, Rasool Allah ﷺ ne unki taraf ishara kiya: idhar aaja (apne peeche ki taraf ishara karte hue kaha) Ayesha chaadar odhe Rasool Allah ﷺ ke peeche khadi thee’n, Ali aae aur Rasool Allah ﷺ aur Ayesha ke darmiyaan baeth gae. Ayesha ghussa ho gae’n aur kehne lagee’n: Teri suraen ko meri godh ke siwa aur koi jagah nahi milti? Us par Rasool Allah ﷺ ko ghussa aagaya, aap ne kaha: Aye Hameera, mere bhai ko takleef pohoncha kar mujhe takleef na de”. (Kitaab Saleem bin Qais al-Aamri: P179)

Isi tarah ye log Ali ﷺ ki tauheen karte hain. Aur yehi the jo Aap ﷺ ko iqtidaar par faaez hone ke baad bhi, jab Aap ﷺ musalmano ke khalifa aur ameer ban chuke the, chod gae the, kisi bhi jung ya maaraka ka waqt aata to ye usse jaan bachaate phirte, bahaane dhoondhte phirte ke kisi tarah Aap ﷺ ke saath jaane se bach jaae’n, baghaer kisi uzr ke. Kabhi khulam-khula aur kabhi kisi heele-bahaane se! taareekh ki kitaabe’n unki ghaddairyo’n se bhari padi hain, ye log hamesha maarako’n aur jungo’n mein aap ko akela chod kar chale gae hain, aen us waqt jab jung ke shole poori tarah bhadak uthe, ye log Aap ﷺ ko jung ke bhadakte sholo’n mein chod kar kinaara-kash ho gae.

Usi ke baare mein Ali ﷺ keh rahe hain: “Khuda tumhe’n maut de, tum ne mere dil ko nafrat aur mere seene ko ghussa se bhar diya. Tum ne mujhe tohmato’n ke kadwe ghoot pilaae, tum ne meri marzi ke khilaaf nafarmaani-o-sarkashi ki, mujhe chod gae aur quraish ne yahan tak keh diya ke: Ibne Abi Taalib ek bahaddur aadmi hai, lekin jung karna nahi jaanta. Iske baad kaha: Lekin uski kya marzi-o-raae jiski itaa-at hi na ki jaati ho”. (Nahj al Balaagha: P70-71)

Ek dafa kaha: “Suno, maine un logo’n se ladne ke liye subh-o-shaam tumhe’n pukaara, chup kar aur elaaniya tumhe’n pukaara, maine tumhe’n kaha: Isse pehle ke wo tum par hamla kar de’n, tum un par

hamla kar do. Khuda ki qasam koi qaum bhi apne gharo'n ke aangan mein nahi ladi magar zaleel-o-ruswa hui. Tum ne ek-dosre ki madad na ki, ek-dosre ko chod diya to dushman ne tum par bharpoor hamla kar diya. Wo mulko'n ke maalik ho gae, tum talwaare'n niyaam mein daale rahe aur dushman ke ghod-sawaaro'n ne tum par halla bol diya".

"Hassaan bin Hasaan Bakri ko maar dala, tumhare lashkaro ko apni jagah se door hata diya. Mujhe ye baat pohonchi hai ke unka koi aadmi musalman aurat ke paas jaata, uski paazeb utaar leta, uske gale ka haar aur kaano'n ki baliyaa'n kheench leta. Aur wo use rok nahi sakti thi, bas uske rehm ki bhaak maangti, wo maal-o-daulat se ladaa nikal jaata, koi aadmi use zakhmi na karta, koi uska khoon na bahaata, koi musalman aurat uske baad agar afsos se marjaati to uska marna uske liye baais-e-malaamat na hota, balke mere nazdeek to use mar hi jaana chaahiye".

"Haerat hai ... haerat hai ... khuda ki qasam un logo'n ke baatil par muttafiq hone, tumhare haq se door hone ki wajah se dil mar rahe hain. Gham badh rahe hain, tumahra bura ho ke tum teero'n ki nishana-gaah ban gae, tum par hamla kiya jaata aur tum hamla nahi karte, tum se jung ki jaati hai aur tum jung nahi karte, wo khuda ki nafarmaani karte hain aur tum khush ho! Maine garmi ke dino'n mein tumhe'n unki taraf chalne ka hukm diya to tum ne kaha ke: Ab mausam-e-garma ki shadeed-tareen garmi hai, hame'n kuch mohlat de dejiye ke garmi ki shiddat mein kami aajaae. Maine sardi ke mausam mein chalne ka hukm diya to tum ne kaha ke: Ahle baet mausam-e-sarma ki shadeed-tareen sardi hai. Hame'n kuch mohlat dejiye ke sardi ki shiddat mein kami aajaae. Usi tarah tum hamesha sardi aur garmi se bhaagte ho to khuda ki qasam talwaar se to aur ziyaada bhaagoge". (Nahj al Balaagha: P70-71)

Huzoor ﷺ Ki Beti Hazrat Fatima ؑ Ki Tauheen

Rasool Allah ﷺ ki beti, Hasan-o-Hussain ki maa, Ali ki biwi Hazrat Fatima-tuz-Zahra ؑ ki bhi ye log behad tauheen karte hain. Aap ﷺ ki taraf aesi-aesi baate'n mansoob karte hain jo ek aam musalman aur

imaan waali aurat bhi nahi kar sakti. Che-jaaeke Rasool Allah ﷺ ki jaan ka tukda aur jannat ki aurato'n ki sardaar se aesi baate'n sarzad ho'n, kehte hain ke Aap ﷺ hamesha Rasool Allah ﷺ ke chachazaad bhai, Ali رضي الله عنه se barham¹ rehti thee'n, un par eteraaz karti rehti thee'n, aur unki maamooli-maamooli aur choti-choti baato'n ki shikayat bhi Huzoor ﷺ se kiya karti thee'n, hatta ke baqaaul unke neki aur bhalaai ke kaamo'n mein bhi Aap ﷺ un par eteraaz kiya karti thee'n aur Huzoor ﷺ se shikayat kiya karti thee'n.

Shia-hazraat ka mohaddis Ibnul Fattaal Nisaboori^{①2} bayan karta hai ke: *“Rasool Allah ﷺ ne Ali ke ek baagh mein paude lagaae the, Ali ne use bech daala aur uski qeemat le kar poori ki poori madina ke faqeeron aur miskeeno'n meint aqseem kardi aur apne paas ek dirham bhi nahi rakha. Jab aap ghar aae to Fatima aap se kehne lagee'n: Aye mere chacha ke bete! Toone wo baagh bech daala jis mein mere waalid ne paude lagaae the? Aap ne kaha: Haa'n! Usse behtar cheez ke badle mein, ahle baet bhi nafa baad mein bhi nafa. Aap ne poocha: Qeemat kaha'n hai? Ali ne kaha: Maine use taqseem kar diya. Fatima kehne lagee'n: Main bhooki hoon, mere dono bete bhooke hain aur koi shak nahi ke aap bhi hamari tarah bhooke hain aur us mein se ek dirham bhi nahi bacha. Aap ne Ali ke kapde ka kinaara pakad liya. Ali kehne lage: Aye Fatima! Mujhe chod de. Aap kehne lagee'n: Khuda ki qasam hargiz nahi, mere aur aap ke darmiyaan mere waalid faisla karenge. Chunache Jibraeel Rasool Allah ﷺ ke paas aae aur kaha: Aye Muhammad! Allah tujhe salaam keh raha hai aur kehta hai kea li ko meri taraf se salaam keh de aur Fatima se keh de ke tere liye munaasib nahi ke tu Ali ke haath roke”*. (Raudha-tul-Waaizeen: V1 P125)

¹ T: (يَرْبِّم) Khafa, naaraaz, ghazabnaak [RKT]

² ① Ye Muhammad bin Hasan Fattaal Nisapuri hai. Jaleel-ul-qadr, mutakallim, faqeeh, aalim, zaahid aur muttaqi tha. Use Abul Muhaasin Abdur Razzaq Sardaar Nisapuri ne qatl kar diya tha. (Rijaal-ul-Hilli: P259 [Iran]) Paanchwee'n sadee ke shia-shuyookh mein se hai 'Rauda-ul-Waaizeen' ka musannif hai. (Taasees-ush-Shia: P395) “Shia-hazraat ka jaleel-ul-qadr shaikh hai, mudarris, ilm-e-kalaam ka maahir, faqeeh, aalim, qaari, mufasssir aur deendaar aadmit ha. Ameen aur motamad ulama mein se tha”. Muhammad Mahdi Khorasaan ke muqaddama kitaab P11 se manqool [Qum, Iran])

Isi tarah ye log aap ki taraf is jhoot ko bhi mansoob karte hain ke: *“Aap ne Abu Bakr aur Umar ke saamne fidak ka masla uthaya aur unke saath khoob jhagda kiya, logo’n ke beech khade ho kar unse guftagu ki, aap zor-zor se chkh’e’n jiski wajah se log aap ke gird jama ho gae”*. (Kitab Saleem bin Qais: P253)

Kehte hain ke: *“Aap khulafa ke saath junge’n aur maaraka-araiyaa’n karti rahee’n jiske natije mein aap ka ghar jala diya gaya, aap ki pasli tod deen-e-islam gai, aap ke pet ka baccha gir gaya”*. In bakwasaat-o-khurafaat se khuda ki panaah ... aur kehte hain ke: *“Inhi sadmaat ki wajah se aap ki maut waaqe hui”*. (Kitab Saleem bin Qais: P84-85) Iske alaawa bhi is jaesi bahut si baate’n ye log bayan karte hain.

Hasan Bin Ali عليه السلام Ki Tauheen

Jis qadr tauheen shia-hazraat ki taraf se Hazrat Hasan عليه السلام ki, ki gai hai, shayad aur kisi ki itni tauheen-o-tehqeer na ki gai ho, Aap عليه السلام ke waalid Hazrat Ali عليه السلام ki wafaat ke baad logo’n ne aap ko aap ke waalid ka janashen aur apna imam bana liya tha, lekin aap kuch arsa hi khalifa rahe ke un logo’n ne aap ko bhi isi tarah chod diya tha jis tarah aap ke waalid ko chod diya tha. Jis tarah Ali عليه السلام se logo’n ne ahd-shikni¹ kit hi isi tarah Aap عليه السلام se bhi ghaddaari ki.

Mashoor shia-muarrikh Yaqoobi kehta hai: *“Hasan apne waalid ke baad do (2) maah khalifa rahe, ye bhi kaha jaata hai ke: Chaar (4) maah khalifa rahe, aap Obaidullah bin Abbas ke saath baara-hazaar (12000) ka lashkar lekar Muawiya se jung karne ke liye badhe ... Muawiya ne Obaidullah ko ek-lakh dirham diye, jiski wajah se aap ke saathiyo’n mein se aath-hazaar (Muawiya) ke saath ho gae, Muawiya Hasan ki taraf badha. Mugheera bin Shu’ba, Abdullah bin Shu’ba Abdullah bin Aamir aur Abdullah bin Umm al-hakam aap ke paas aae, aap madaaen ke muqaam par apne khemo’n mein maujood the, uske baad ye sab hazraat aap ke paas se uth gae, logo’n ne suna ke ye hazraat keh rahe the: Allah ke Rasool Allah ﷺ ki aulaad ki wajah se*

¹ T: (عَهْد شِكْنِي) Waada khilaafi, qaul o qaraar par qaaem na rehna [RKT]

khoonrezi se bacha liya, fitna tham gaya, aap ne sulah karli lashkar tittar-bittar ho gaya, kisi ne unki baat ki sacchaai mein shak nahi kiya, log Hasan par kood pade, maal-e-ghanimat lootne lage, Hasan ek ghode par sawaar ho kar muzlim sabaat¹ mein chale gae, Jarrah bin Sinan Asadi ghaat mein baeth gaya, usne kudaal aap ki raan mein maar kar aap ko zakhmi kar diya, aap ki daadhi pakdi, use kheencha aur aap ki gardan mod-di”.

“Hasan ko madaaen ki taraf le jaaya gaya, aap khoon beh jaane ki wajah se bahut kamzor ho gae the aur shadeed bimaar ho gae the, logo’n ne aap ko chod diya, Muawiya Iraq ki taraf bhadha aur iqtidaar par qabza kar liya, Hussain intihaai aur shadeed bimaar the, jab Hasan ne dekha ke aap mein muqaabla ki quwwat nahi. Aap ke saathi aap ko chod chuke hain to aap ne Muawiya ki mazaahmat na ki, balke Muawiya se sulah karli”. (Taareekh-ul-Yaaqoobi: V2 P215)

Shia-muarrikh Masoodi ne apni kitab mein likha hai ke Hasan عليه السلام ne Muawiya عليه السلام se muaahada karne ke baad logo’n se you’n khitaab kiya: *“Aye kufa waalo! Maine tumhari teen khaslato’n ki wajah se tumhe’n nazar-andaaz kar diya, mere waalid se tumhara ladna, mera saamaan cheenna aur mujhe pet (laalach) ka taana diya, main Muawiya ki baeat kar chuka hoo’n, suno aur farmabardaari karo”.*

“Ahle kufa ne Hasan ke shaamyane aur oont ka kajaawa loog liya. Aap ke pet mein khanjar maara, jab aap ko pesh-aamada waaqiaat ka poora yaqeen ho gaya tha to aap ne sulah karli”. (Murawwaj-uz-Zahb: V2 P431)

Is hadd tak aap ki tauheen ki ke: *“Aap ka khema tak aap se cheen liya, hatta ke aap ke neech se musalla bhi le gae, phir Abdur Rahman bin Abdullah Jaal-azdi (جعال ازدی) ne aap par hamla kar diya aur aap ke kandho’n se chaadar kheench li, aap baghaer chaadar ke talwaar gardan mein latkaae baethe rahe”.* (Al-Irshad lil Mufeed: P190)

“Bani Asad ke ek aadmi Jarrah bin Sinan ne aap ki raan mein nezah

¹ T: (مظلم ساباط) Taareekh gali [RSB]

maara jo gosht ko cheer kar haddi tak jaa pohoncha. Hasan ko bistar par daal kar madaaen pohonchaya gaya. Aap apne zakhm ka ilaaj karte rahe. Qabaail ke kuch sardaaro'n ne Muawiya ko apni khufiya itaa-at ke mutaalliq likha bheja, aap ko us par ubhaara ke aap jaldi se faasla tae karte hue un tak pohonche'n, un logo'n ne Muawiya ko yaqeen dilaya ke joonhi ye log aap ke lashkar ke qareeb pohonchenge Hasan ko unke hawaale kar denge ya mauqa paakar maar daalenge. Hasan ؓ ko is baat ka pataa chala, wo log aap ko chod gae, usse aap ki baseerat mein izaafa hua. Aap ne unki niyyat ki kharaabi bhaanp li, aap samajh gae ke ye aap ko galiyaa'n bakte aur kaafir qaraar dete hain, aap ka khoon karne aur aap ke maal-o-daulat ke laut lene ko halaal samajhte hain". (Kashf-ul-Ghammah: P540-541, uski riwayat yaha'n naql ki gai hai; Al-Irshad: P190; Al-Fusool-ul-Muhimmah Fee Maarifah Ahwaal-ul-Aimmah: P164 [Iran])

Jis tarah ye loga pni kartooto'n aur apne haatho'n se Aap ؓ ki tauheen karte rahe, isi tarah apni bad-zabaniyo'n se bhi aap ki tauheen karte rahe.

Kashshi ne Abu Jaafar ke hawaale se naql kiya hai ke: *"Hasan ؓ ka ek saathi, jise Sufyan bin Abi Laila kaha jaata tha, apni sawaari ke jaanwar par baetha, Hasan ke paas aaya, Hasan apne ghar ke sehen mein chupe baethe the, usne aap se kaha: Aye Momineen ko zaleel karne waale, Assalaamu Alaik! Aap ne kaha: Tujhe kya maaloom hai? Usne kaha: Toone ummat ke iqtidaar par qabza karna chaaha aur phir apni gardan se ye juwaa¹ utaar phenka aur us nafarmaan ummat ke gale mein daal diya jo khuda ki naazil-karda talimaat ke bar-aks hukumat chala rahi hai".* (Rijaal-ul-Kashi: P103)

Phir Hasan ne use bataya ke aap ke giroh aur aap ke waalid ke giroh ne unke saath kya sulook kiya, kaesi-kaesi tauheen aur gustakhiyaa'n ki hain, aap ne buland aawaaz mein kaha: *"Khuda ki qasam! Muawiya mere haq mein un logo'n se behtar hain jo apne aap ko mera giroh kehte hain. Un logo'n ne mujhe qatl karna chaaha, mera maal loot liya, khuda ki qasam! Muawiya se muaahada karke maine apni jaan*

¹ T: (جوا) Gaadi ya bal ka hissa jo us mein jute hue baelo'n waghaer ki gardan par rehta hai [RKT]

bachali, apne ghar waalo'n ko mehfooz kar liya, ye usse behtar hai ke ye log mujhe aur mere ahle baet ko maar daalte. Ba-khuda! Agar main Muawiya se jung karta to ye log mujhe gardan se pakad kar uske hawaale kar dete. Maine usse musaalahaat¹ karli, ye usse behtar hai ke ye log mujhe maar daalte, ya mujhe qaidi bana lete, usne mujh par ehsaan kiya, Bani Haashim par ehsaan kiya, Muawiya aur uske baad aane waala hamesha hamare zindo'n aur murdo'n par ehsaan karta rahega". (Al Ehtijaj-lit-Tabarsi: P148)

Aap ki tauheen you'n bhi ki ke aap ki aulaad aur pusht se imaamat ka silsila munqata kar diya, balke aap ki aulaad mein se agar koi imaamat ka daawa kare to us par un logo'n ki taraf se kufr ka fatwa hai.

Hussain bin Ali عليه السلام

Hussain عليه السلام apne bhai, maa aur apne waalid se kuch ziyaada khush-qismat nahi, iske bawujood ke ye log aap se mohabbat-o-taalluq ke daawo'n mein behadd mubalagha aaraaiyaa'n karte hain, apne aap ko unka paeroo² aur mute kehte hain, lekin aap ko bhi tauheen-o-tehqeer se maaf nahi kiya, aap ki tauheen karte hue kehte hain ke: *"Aap ki waalida, Rasool Allah ﷺ ki beti Hazrat Fatima ko aap ka paeda hona, naa-pasand tha, jab ke baarha aap ki wilaadat ki bashaarat di ja chuki thi, isi tarah Rasool Allah ﷺ bhi aap ki wilaadat ki bashaarat ko qubool karna nahi chaahthe the. Faatima ne aap ko karaahat-o-naa-pasandidgi ke saath janam diya aur us naa-pasandidgi hi ki wajah se Hussain عليه السلام ne apni ma aka doodh nahi piya"*.

Ye tamaam riwayaat un logo'n ki hadees ki ahem-tareen mustanad-o-sahih-tareen kitabo'n mein marwi hain, ye kitaabe'n un logo'n ke yahaan usi darja ki hain jis darja ki kitaab Ahle Sunnat ke yaha'n Sahih Bukhari hai.

Kulaeni Jaafar se riwayat naql karte hue kehta hai: *"Jibraeel Rasool Allah ﷺ ke paas aae aur kaha: Fatima عليها السلام anqareeb ek ladke ko janam*

¹ T: (مُصَالَحَات) Baahami sulah-safaai, aapas mein sulah karna [RKT]

² T: Amal karne waala, amal paera hone waala [RKT]

dengi jise aap ke baad aap ki ummat qatl kar daalegi, jab Fatima ko Hussain ka hamal ho gaya to aap us hamal ko sakht naa-pasand karne lagee'n, isi tarah nagawaari ke saath aap ne Hussain ko janam diya".

Uske baad Abu Abdullah عليه السلام kehte hain: “Duniya mein koi maa aesi nahi jo apne ladke ko nagawaari se janam de, aap is liye Hussain ko naapasand karne lagee'n ke aap koi lm ho chuka tha, use qatl kar diya jaaega. Uske baad kaha: Aap hi ke baare mein ye aayat naazil hui hai: 'وَوَضَّيْنَا الْإِنْسَانَ بَوَالِدِيهِ حَسَنًا حَمَلْتَهُ أَمَّهُ كَرِهًا وَوَضَعْتَهُ كَرِهًا' (Ham ne insaan ko apne waalidain se accha sulook karne ki hidaayat ki, uski maa ne use takleef bardaasht karke pet mein uthaaye rakha aur phir waza-e-hamal¹ ki bhi takleef bardaasht ki)”. (Al-Usool Minal Kaafi: Kitaab-ul-Hujjah: V1 P464 [Baab Wilaadat-e-Hussain])

Tauheen! Aur kis qadr tauheen, gustaakhi! Aur kis qadr gustaakhi, jhoot aur kitna bada jhoot?

Aur kehte hain ke: “Hussain ne na Fatima عليها السلام ka doodh piya na aur kisi aurat ka. Nabi aapke paas aaya karte the aur apne angothe ko aap ke mu'n mein rakh diya karte the. Aap use choos lete jo do (2) ya teen (3) din ke liye kaafi hota”. (Al-Usool Minal Kaafi: P465)

Isi tarah ka sulook ye log aap se pehle aap ke waalid aur bhai ke saath kar chuke hain, chunache tamaam shia-muarrikh bayan karte hain ke kufa waalo'n ne ... wo kufa, jo shia-hazraat ka markaz tha aur jiski taareef mein un logo'n ne jaane kya-kya kaha hai, dekhiye Jaafar kufa ka zikr karte hue kehte hain: “Hamari wilaayat zameen-o-aasmaan, pahaado'n aur shehro'n par pesh ki gai, kisi ne bhi use is tarah qubool nahi kiya jis tarah koofa waalo'n ne”. (Basaaer-ud-Darajaat Iis-Saffaar: Juz Saani Daswaa'n Baab)

Kufa hi ke baare mein kehte hain ke: “Allah Ta'ala ne shehro'n mein se chaar (4) shahr chun liye, farmaya: 'الَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدُ الْأَمِينُ' (At-Teen se Madina, Az-Zaitoon se Bait-ul-Muqaddas, Toor-e-Seena se Kufa, aur 'وهذا البلد' se Makkah muraad hai)” (Muqaddama Al Burhaan: P223)

¹ T: T: (وَضَعَ حَمَلًا) Baccha paida hona, hamal barqaraar na rehna ya rakhna [RKT]

Isi liye Kufa se Hussain عليه السلام ko dedh-sau (150) ke qareeb khutoot likhe gae, jin mein un logo'n ne likha tha ke: *“Bismillah ar-Rahman ar-Raheem, Hussain bin Ali ki taraf jo apne aur apne waalid Ameer-ul-Momineen ke giroh ki taraf se Ameer-ul-Momineen hain, salaamullah alaek, amma baad, log aap ke muntazir hain, aap ke siwa unki koi raae nahi, aye Rasool Allah ke bete, jaldi keejiye, jaldi. Walaikum Assalam wa Rahmatullahi wa Barakatahu”*. (Kashf-ul-Ghammah: V2 P33, usi ke alfaaz manqool hain; Al Irshad: P203; Al-Fusool-ul-Muhimma: P182)

Ek aur khat mein likha ke: *“Amma Baad, baaghaat sar-sabz ho chuke hain, phal taiyyaar ho chuke hain, agar aap chaahte hain to aap mazboot lashkar ki taraf aajaaiye. Wassalaam”*. (Al-Irshad lil Mufeed: P203; Aalam-ul-Wara-lit-Tabarsi: P223, isi ke alfaaz naql kiye gae hain)

“Jab shia ki taraf se pae-dar-pae khutoot aur unke numaainde musalsal aap ke paas pohonchne lage to aap ne apne chacha ke bete Muslim bin Aqeel ko unke paas bheja, Kufa waale betaabaana¹ aap ke paas pohonch gae, aap ke gird jama ho gae, sab ne rote hue aap ki baeat ki, unki taadaad athaara-hazaar (18,000) se mutajaawiz² thi”. (Al Irshaad lil Mufeed: P205)

Kuch dino baat Muslim bin Aqeel ne aap ko likha: *“Aap ke saath ek-lakh (100,000) talwaare'n hain, taakheer na keejiye”*. (Al Irshaad lil Mufeed: P205)

Aap ne Muslim bin Aqeel aur Kufa waalo'n ko jawaab dete hue likha: *“Main mangal ko, Dhul Hajja ke mahine mein tarwiya³ ke roz rawaana hunge, joonhi mera numaainda tum tak pohonche tum apne kaam ke liye mustaid ho jao, main tumhare paas aaraha hoo'n”*. (Al Irshaad lil Mufeed: P205)

Magar haalaat badal gae, shia apni saabiqa aadat-o-dastoor ke mutaabiq badal gae, Muslim bin Aqeel ko Bekasi-o-beyaari ke aalam mein qatl kar diya gaya, jab Hussain ko aap ki maut ki kahbar pohonchi aur Kufa mein Ibne Ziyaad ke lashkar ka saamna hua to *“Aap tehmad*

¹ T: (بے تابانه) Betaabi ke saath, furan, bahut jald [RKT]

² T: (مُتَجَاوِز) Hadd se aage badhne waala, apni hadd se guzar jaane waala [RKT]

³ T: (تَرْوِيَّة) Maah Dhul-Hajja ki aathwee'n taareekh jis mein Hujjaaj mina ko jaate hain [RKT]

baandhe, joota pehne aur chaadar odhe unke paas gae Allah ki ham dos ana ki, uske baad kaha: Aye logo! Main nahi aaraha tha, tum ne khutoot likhe ke hamare paas aaiye, hamara koi imam nahi, shayad aap ke zariye Allah hame'n haq-o-hidaayat par jama karde. Agar yehi baat thi to main tumhare paas aagaya hoo'n, mujhe wo kuch do jis par maine tumhare waado'n aur yaqeen-dahaniyo'n ki wajah se bharosa kiya tha. Agar tum aesa nahi kar sakte, mera aana tumhe'n naapasand hai to main tumhe'n chod kar jahan se aaya tha wahee'n laut jaata hoo'n". (Al Irshaad lil Mufeed: P224)

Phir ye log aap ko chod gae, aap se mu'n pher liya, aur aap ko dushman ke hawaale kar diya, taake wo aap ko aur Aap ﷺ ke saath ahle baet aur doosre saathiyo'n ko qatl kar de'n, Mohsin Ameen bayan karta hai: *"Uske baad ahle Iraq mein se bees-hazar (20,000) afraad ne Hussain ki baeat ki, unhi logo'n ne aap ko dhoka diya aur aap ko chod kar, aap ki baeat ko apni gardano'n mein daale chale gae aur phir aap ko maar daala". (Ayaan-ush-Shia: Qism Awwal: P34)*

Shia-muarrikh Yaqoobi likhta hai ke jab ahle kufa ne aap ko qatl kardiya to: *"Aap ke kheme loot liye, aurato'n ko giraftaar karke unhe'n kufa le jaaya gaya, jab ye kufa pohonchee'n to kufa ki aurate'n cheekhti chillati aur roti hui niklee'n, ye dekh kar Ali bin Hussain ne kaha: Ye hamare haal par roti hain to hame'n qatl kisne kiya hai?" (Taareekh-ul-Yaqoobi: V1 P235)*

Ye hai shia-hazraat aur is tarah ye log ahle baet ke saath sulook kiya karte the, jin se mohabbat-o-ittiba ke daawe karte phirte hain.

Doosre Ahle Baet

Isi tarah Nabi ﷺ aur Ali ﷺ ke doosre ahle baet bhi un logo'n ki zarar-rasaani¹, eeza-dahi² aur tauheen-o-gustakhi se mehfooz nahi rahe, unhe'n bhi ye log kaafir-o-faasiq kehte aur galiyaa'n bakte hain. Hussain ﷺ ki aulaad mein se un aatho'n ke alaawa jo koi bhi apna haq

¹ T: (ضَرَر رَسَانِي) Nuqsaan pohonchaana, takleef dena [RKT]

² T: Dukh dena, takleef pohonchaana [FL]

maange. Hukumat-o-iqtidaar ka mutaalaba kare ya apni imaamat ka daawa kare, khwah wo aap ka beta hi kyou na ho, Hasan عليه السلام ka beta ho ya Ali bin Abi Taalib عليه السلام ka beta ho, ye use kaafir aur faasiq kahenge aur galiya'n bakenge. Muhammad bin Hanafiya aur aap ke bete Abi Haashim. Zaid bin Zain-ul-Aabideen aur aap ke bete Yahya, Abdullah bin Muhiz bin Hasan Musanna (المثنى) aur aap ke bete Muhammad jin ka laqab Az-Zakiyya hai. Aap ke bhai Ibrahim, Ali ke bete Naqi, Jaafar bin Ali aur doosre bahut se Alwi hazraat ko ye log galiyaa'n bakte hain.

Isi tarah tamaam Taalibeen (Abi Taalib ki aulaad) ko bhi, jin ka zikr Asfahani ne 'Maqaatil ut Taalibeen' mein kiya hai aur isi tarah Jaafar bin Abi Taalib aur Aqeel bin Abi Taalib ko bhi ye log galiyaan bakte hain.

Jo aadmi bhi Abbaseen mein se imamat ka daawa kare, use ye log kaafir samajhte hain, bawujood yeke unhe'n Nabi صلى الله عليه وسلم ke ahle baet aur Rasool Allah صلى الله عليه وسلم ki aulaad hona tasleem karte hain aur isi tarah misr ke faatmi khulafa ko bhi. Is silsile mein un logo'n ne bahut si riwayaat bhi ghad rakhi hain.

Ek riwayat ye hai ke: *"Abu Jaafar se Allah Ta'ala ke is irshad ka matlab poocha gaya ke:"*

Aur Qiyamat Ke Din Aap Allah Par Jhoot يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى
Baandhne Waalo'n Ke Chehro'n Ko اللَّهُ وَجُوهُهُمْ مُسْوَدَّةٌ
Dekhenge Ke Wo Siyaah Ho Chuke Hain. (Surah-az-Zumar: 60)

"Aap ne kaha: (ye us aadmi ke baare mein hai) Jo kahe ke main imam hoo'n aur dar-haqiqat imam na ho. Raawi kehta hai: Maine poocha: Agarche alwi ho? Aap ne kaha: Agarche Ali ho, maine poocha: Agarche Ali bin abi Taalib عليه السلام ki aulaad mein se ho? Aap ne kaha: Agarche aap ki aulaad mein se ho".

Ek riwayat mein hai: *"Jis ne imamat ka daawa kiya aur wo uska ahl na ho, wo kaafir hai"*. (Al-Usool Minal Kaafi: V1 P372)

Ye to rahe apni jagah. Hussain عليه السلام ki aulaad mein se un aath imaamo'n, jinhe'n un logo'n ne imam ka laqab de rakha hai aur nawaa'n unka

mauhoom imam (imam-e-ghayab) un imam ki bhi tehqeer-o-tauheen mein un logo'n ne koi kami nahi chodi, un par bhi ye log eteraaz karte hain, bura-bhala kehte hain, unhe'n bhi un logo'n ne chod diya, unhe'n zaleel kiya, mazaq udaaya, un par wo tohmate'n lagaa'e'n jisse wo hazraat paak hain, unke saath bhi wohi sulook rawa rakha jo sulook unke aaba-o-ajdaad, Hasnain عليه السلام, Ali عليه السلام bin Abi Taalib, aur Syed-e-Konain-o-Rasool-us-Saqlain aur deegar nabiiyyo'n aur rasool ke saath kar chuke hain.

Ali bin Hussain عليه السلام

Ali bin Hussain jinhe'n un logo'n ne Zain-ul-Aabideen ka laqab diya hai aur jin ke baare mein unka etiqaad hai ke aap apne waalid ke baad imam hain, aap ki itaa-at-o-paeru zaroori hai, unhe'n ye log ek aam aur maamooli aadmi se bhi ziyaada buzdila ur darpok kehte hain, kehte hain ke aap ne Yazeed, baqaul unke qaatil-e-Hussain ki ghulaami ka iqraar kiya hai. Unki kitab 'Al-Kaafi' mein ye riwayat Zain-ul-Aabideen ke bete Muhammad Baaqir ne bayan ki hai ke:

“Yazeed bin Muawiya hajj ke liye madina aaya, usne Quraish ke ek aadmi ko bulwaya, wo uske paas aaya, Yazeed ne usse poocha: Kya tu iqraar karta hai ke tum era ghulaam hai, chaho'n to bech doo'n aur chaahu'n to apna ghulaam rakhu'n, us aadmi ne kaha: Khuda ki qasam, aye Yazeed! Quraish mein hasab ke etebaar se tu mujhse ziyaada moazzaz nahi, na tera baap jaahiliyyat aur islam mein mere baap se afzal tha, tu deen mein bhi mujh se afzal nahi aur na mujh se behtar hai, jo toone poocha, main kyou nka uska iqraar kar loo'n? Yazeed ne usse kaha: Agar tu mere saamne iqraar nahi karega, ba-khuda main tujhe qatl kar dunga, us aadmi ne kaha: Tera mujhe qatl kar dena Rasool Allah ke bete, Hussain bin Ali عليه السلام ko qatl kar dene se to bada waaqia nahi. Yazeed ne hukm diya aur use qatl kar diya gaya”.

“Phir usne Ali bin Hussain عليه السلام ki taraf ek aadmi bheja aur aap se bhi wohi kuch kaha jo us quraishi se kaha tha, Ali bin Hussain عليه السلام ne usse kaha: Kya agar main iqraar na karu'n to tu mujhe bhi usi tarah qatl kar dega, jis tarah kale k aadmi ko qatl kar chuka hai? Yazeed par Allah ki

laanat ho. Kehne laga: Haa'n kyou nahi is par Ali bin Hussain ؑ ne kaha: Jo toone poocha main uska iqraar karta hoo'n, main ek majboor ghulaam hoo'n, chaahe tu mujhe apne paas rakh, chaahe to bech daal". (Ar-Raudha Minal Kaafi: V8 P234-235)

Isi tarah un logo'n ne aap ke bete aur aap ki waalida ki tauheen karke bhi aap ko behadd takleef pohonchai. Bayan karte hain ke: *"Aap se shia ke maasoom aimma mein se kisi ne poocha ke: Mere do (2) hamsaae hain, ek dushman hai aur doosra Zaidi hai. Un dono se mel-jol zaroori hai, main kisse mel-jol rakhu'n? Aap ne kaha: Dono bure hain, jisne kitabullah ki kisi aayat ko jhutlaya, usne islam ko pas-e-pusht daal diya, wo poore Quran, nabiiyo'n aur rasoolo'n ka jhutlaane waala. Ye kaha: Iske baad kaha: Ye tumhara dushman hai aur Zaidi hamara dushman hai". (Ar-Raudha Minal Kaafi: V8 P234-235)*

Aap ki waalida ki tauheen karke aap ko behadd takleef pohonchai gai, kehte hain ke: *"Hussain ke Shaheed hone ke baad siwaae paanch ke sab ke sab murtad ho gae the, wo paanch Abu Khalid Kabuli, Yahya bin Umm-ut-Taweel, Jubair bin Mutee, Jaabir bin Abdullah, aur Hussain bin Ali ki biwi Shaika hain". (Majaalis-ul-Momineen lish-Shooshtari, Al-Majlis-ul-Khaamis: 144 [Iran])*

Na jaane aap ki waalida Shahr-bano kaha'n gaee'n ke Shaika ka zikr to kar diya aur use chod diya.

Muhammad Baaqir ؑ Aur Aapka Beta

Muhammad Baaqir ؑ aur aap ke bete Jaafar ؑ dono waaqai bahut mazloom hain ke koi naqs-o-khaami aur qabeeh baat aesi nahi jo un logo'n ne unki taraf mansoob na ki ho, buzdili, nifaaq, dhoka-dahi, khiyaanat, jhoot ye sab buraiyo'n aap dono par chaspaa'n ki gai hain, un dono ke naam par un logo'n ne apna ek naya maslak-o-mazhab ghad liya hai aur haqiqat mein wo log isse qatai be-khabar-o-be-taalluq hain. Kehte hain ke Baaqir khauf aur buzdili ki wajah se khuda ki haraam-karda cheezo'n ko bhi halaal kar diya karte the.

Masalan aap fatwa diya karte the ke: *“Baaz aur shikre¹ ki shikaar ki hui cheez halaal hai, khwah wo jaanwar waghaera haraam hi kyouin na ho”*. (Al-Furoo Minal Kaafi: V6 P208 Baab Seed-ul-BAzaah us Suqoor wagher zaalik)

Aur khud unhi logo’n ne beshumaar riwayaat bayan ki hain, jin mein bataya gaya hai ke baaz aur shikre ka shikaar-shuda jaanwar haraam hai.

Zuraarah bin Aen shia-hazraat ke un akaabir raawiyo’n aur unke un mashaaekh mein se hai jin par unke mazhab ki imaat qaaem hai, ye Muhammad bin Baaqir ke baare mein kehta hai ke: *“Us boodhe ko mukhalifat ka koi ilm nahi tha”*. (Al Usool Minal Kaafi) (yaane ikhtilaaf karne ka tariqa tak nahi jaanta tha)

Ek riwayat bayan karte hain ke Zuraara bin Aen ne kaha: *“Maine Muhammad Baaqir se ek masla poocha, aap ne mujhe bataya phir aap ke paas ek aadmi aaya aur usne bhi wohi masla poocha, use aap ne kuch aur jawaab diya, phir ek aadmi aaya aur usne bhi wohi masla poocha, use aap ne uske alaawa koi aur jawaab diya jo mujhe aur mere saathi ko de chuke the, jab ye dono aadmi chale gae to maine poocha: Aye Rasool Allah ﷺ ki aulaad! Aap ke giroh mein se ahle Iraq ke do aadmi masla poochne aae, aap ne har ek ko doosre se mukhtalif jawaab diya?”*

“Aap ne kaha: Aye Zuraara! Ye hamare liye behtar hai, isi mein hamari tumhari baqa hai, agar tum log kisi ek cheez par muttafiq ho gae to log hamare khilaaf ho jaaenge (kyounke ye mazhab hi aesa hai) aur is tarah ham tum ziyaada der nahi reh sakein”.

“Kehta hai: Phir maine Abu Abdullah ؑ se kaha: Agar tum apne shia ko nezo’n ya aag par bhi chalne ko kahoge to wo challenge lekin wo aap ke paas se ikhtilaaf rakhte hue uthte hain, kehta hai ke: Aap ne bhi mujhe wohi jawaab diya jo aap ke waalid ne diya tha”. (Al Usool Minal Kaafi: Kitaab Fazl-ul-Ilm: P65 [Tehran])

Jaafar ke baare mein ye bhi bataate hain ke aap ne Abu Hanafiya ke

¹ T: Baaz ki qism ka ek shikaari parinda, hawk [FL]

saamne unki taareef ki, jab wo uth kar chale gae to aap ki buraai karne lage, Kulaeni Muhammad bin Muslim se riwayat karta hai ke: *“Main Abu Abdullah عليه السلام ke paas gaya, Abu Hanafiya aap ke paas maujood the, maine aap se kaha: Main aap ke qurban jaau’n maine ajeeb khwaab dekha hai, aap ne mujh se kaha: Aye Ibne Muslim! Bayaan kar, ek aalim us waqt tashreef rakhte hain aur apne haath se Abu Hanafiya ki taraf ishaara kiya. Kehta hai, maine kaha: Maine you’n dekha goya main apne ghar mein daakhil hua hoo’n, achaanak meri biwi nikli, usne bahut se akhrot tode aur mere saamne bikher diye. Mujhe is baat par taajjub hua. Abu Hanafiya ne kaha: Tu kanjoos logo’n se apni biwi ke maal-e-meeraas ke liye ladta aur jhagadta hai, shadeed dushmani ke baad tu apne maqsad paa lega. In sha Allah! Us par Abu Abdullah عليه السلام ne kaha: Aye Abu Hanafiya aap ne sach kaha, kehta hai ke: Phir jab Abu Hanafiya aap ke paas se uth kar chale gae to maine kaha:”*

“Main qurban jaau’n main is dushman ki taabeer ko naapasand karta hoon. Aap ne kaha aye Ibne Muslim! Khuda tera buran a kare. Iski taabeer hamari taabeer ke muwaafiq nahi aur hamari taabeer uski taabeer ke muwaafiq. Iski sahih taabeer wo nahi jo usne bataai hai. Kehta hai: Maine aap se kaha: Main qurbaan to phir aap ka ye kehna ke: Aap ne theek kaha aur aap ne us par qasam bhi khaai jab ke wo ghalat keh rahe the? Aap ne kaha: Haa’n! Maine us par qasam khaai ke usne ghalati ki hai”. (Kitab-ur-Raudha Minal Kaafi: V8 P296 [Taabeer Muamaat])

Kehte hain, aap ne kaha ke: *“Mere sattar (70) mu’n hain jin se main bolta hoo’n aur hare k se nikalne ka raasta bhi hai”.* (Zamaaer-ud-Darajaat Juz Saadis)

Aesi-aesi khurafaat un logo’n ne aap ki taraf mansoob ki hain jin ko naql karte hue insan sharam mehsoos karta hai, yahan sirf ek riwayat aur bayan karte hain, is riwayat ko Kashshi ne Zuraara se naql kiya hai, kehta hai ke: *“Khuda ki qasam! agar main wo sab kuch bayan kardun jo maine Abu Abdullah se suna hai to mardo’n ke ala-e-tanaasul lakdiyo’n par chadh jaae’n”.* (Rijaal-ul-Kashi: P23 Zuraara bin Aen ke haalaat)

Musa bin Jaafar

Musa bin Jaafar ki bhi ye log be-hadd tauheen karte hain, na sirf Musa bin Jaafar, balke aap ki waalida ki bhi, kehte hain: *“Ibne Ukaasha Abu JAafar ke paas aaya. Abu Abdullah ﷺ unke paas khade the, usne aap ko angoor pesh kiye aur kaha: Boodha aadmi aur chota baccha uska ek daana khaate hain. Teen-teen, chaar-chaar daane wo khaata hai, jo samajhta hai ke uska pet nahi bharega, tu do-do (2-2) daane kha. Ye baat pasandida hai, Abu Jaafar ﷺ ne kaha: Abu Abdullah shaadi kyon nahi karta, halaanke wo shaadi kar sakta hai? Raawi kehta hai aap ke saamne ek sar-ba-mohr¹ theli thi. Aap ne kaha: Anqareeb ahle bar-bar mein se Nakhaas (yaane maweshi bechne waala) aaeg aur Maimoon ke ghar utrega. Ham us theli se aapke liye ek laundi kharidenge. Bayan karta hai ke: Uske baad jo hua so hua, ek roz ham Abu Jaafar ﷺ ke paas gae. Aap ne kaha: Kya main tumhe’n Nakhaas ke baare mein na bataau’n, jiska pehle maine tum se zikr kiya tha. Jaao aur us theli se aap ke liye ek laundi kharido. Kehta hai ke: Ham Nakhaas ke paas aae, usne kaha main bech chuka hoo’n, mere paas sirf do (2) bimaar laundiyaan theen, ek laundi doosri se kuch behtar thi. Ham ne kaha: Dono ko nikaal, taake ham unhe’n dekhe’n, usne dono ko nikaala, ham ne poocha ye dono ek jaesi laundiyaan hame’n kitne mein dega? Usne kaha: Sattar (70) dinar mein. Ham ne kaha: Behtar hai. Usne kaha: Main sattar (70) dinar se kam nahi karunga. Ham ne usse kaha: Ham tujh se us theli ke badle mein khareedte hain. Us mein jitne bhi dinar ho’n, hame’n nahi maaloom us mein kitne hain? Uske paas ek aadmi tha, jiska sar aur daadhi safed thi, wo kehne laga ise kholo aur wazan karo. Nakhaas ne kaha: Kholo mat, agar sattar (70) dinar se zara miqdaar bhi kam hui to main tumhare haath nahi bechunga”.*

“Us boodhe ne kaha: Qareeb aao, ham qareeb hue aur mohr tod daali. Dinaaro’n ka wazan kiye wo poore sattar dinar the, na kam na ziyaada, ham ne ek laundi leli aur Abu Jaafar ﷺ ke paas le gae. Jaafar aap ke paas khade the, ham ne Abu Jaafar ko poora waaqia

¹ T: (سَر بَه مُهْر) Jis par mohr lagaai gai ho [RKT]

sunaya, aap ne khuda ki ham do sana ki aur us laundi sepoocha tumhara kya naam hai? Usne kaha: Hameeda (Hamd karne waali) Aap ne kaha: Duniya mein hameeda aur aakhirat mein mahmooda, Mujhe bata ke tu baakirah hai ye saiiyyba? Usne kaha: Baakirah. Aap ne kaha: Kaese ho sakta hai, Nakhaas ke haatho'n jo cheez bhi lage, ye use kharaab kar dete hain. Usne kaha: Wo mere paas kai dafa is tarah se baeth jaata jis tarah mard aurat se jimaa karte waqt baeththa hai. To Allah ne us par ek safed daadhi aur safed sar waala aadmi muqarrar kar diya, wo use thappad maarta rehta ta-aanke wo mere paas se uth jaata. Usne mere saath kai martaba aesa kiya aur us boodhe ne bhi uske saath waesa hi kiya (yaane wo jab bhi jimaa karne ke liye aata, ye boodha use maarna shuru kar deta). Aap ne kaha: Aye Jaafar! Ise apne saath le ja, chunache usne roo-e-zameen par behtareen fard Musa bin Jaafar ﷺ ko janam diya". (Usool Minal Kaafi: Kitaab-ul-Hujjah Baab Musa bin Jaafar ki wilaadat: V1 P477)

Aap ki aql aur ailm par bhi taqeed karte hain aur kehte hain ke: Aap se us aurat ka hukm poocha gaya jisne shauhar ke hote hue aur saadi karli to: *"Aap ne kaha: Aurat ko sangsaar kiya jaaega aur mard ko kuch bhi nahi kaha jaaega (raawi kehta hai) Main Abu Baseer¹ se mila aur aap se kaha: Maine Abul Hasan se us aurat ka hukm poocha tha jisne shauhar ke hote hue doosri shaadi karli to aap ne kaha tha ke Aurat ko sangsaar kiya jaaega aur mard ko kuch nahi kaha jaaega. Bayan karta hai ke Abu Baseer ne apne seene par haath phera aur kaha: Main nahi samajhta ke hamara saathi ahle baet aap ke faesle ka inkaar karega ...aur ek riwayat mein hai ke... main apne saathi ke baare mein samajhta hoo'n ke uska ilm kaamil nahi". (Rijaal-ul-Kashi: P193-194)*

Ali bin Musa

Ali bin Musa bin Jaafar ke baare mein kehte hain ke aap aurat ke saath ghaer-fitri raaste se shahwat poori karne ko jaayaz samajhte the. (Al-Istibsaar: BAab Ityaan-un-Nisa Maadoon-ul-Farj: V3 P343)

¹ ¹ Shia ke akaabir ulama aur mashaaiikh mein se hai 'Jaafar ne iske baare mein kaha: Agar ye na hota to nubuwwat ki riwayaat o aasaar khatam ho jaatee'n aur mit jaatee'n'. (Rijaal-ul-Kashi: P152)

Aap ke baare mein bhi aap ke waalid Musa bin Jaafar jaesa ek qissa bayan karte hain ke: *“Hisaham bin Ahmad se riwayat hai: Abul Hasan awwal ؑ ne kaha: Kya tujhe maaloom hai ke ahle maghrib mein se koi aadmi aaya hai? Maine kaha: Nahi, aap ne kaha: Haa’n, ek surkh aadmi aaya hai, aap hamare saath chale, aap sawaar ho gae, ham bhi aap ke saath sawaar ho kar ek aadmi ke paas pohonche, dekha to ahle maghrib mein se ek aadmi hai aur uske saath laundiya’n hain. Aap ne usse kaha: Hamare saamne kar. Usne hamare saamne nau (9) laundiya’n pesh kee’n. Har-ek ke baare mein Abul Hasan ؑ kehte rahe ke ye nahi chaahiye, phir usse kaha: Aur dikha. Usne kaha: Mere paas aur kuch nahi. Aap ne usse kaha: Hamen aur dikha. Wo kehne laga: Ba-khuda ek bimaar laundi ke siwa aur mera paas kuch nahi. Aap ne usse kaha: Wo kyon nahi dikhata? Usne use dikhane se inkaar kar diya. Us waqt aap laut gae, doosre din phir aap ne mujhe uske paas bheja aur kaha: Usse pooch ke kitne paese chaaha hai? Jab wo kahe ke itne, to keh dena ke maine kahreed li, main uske paas aaya, usne kaha: itne daam honge, kam nahi karunga, maine kaha maine khareedi, jitne daam toone kahe, doonga. Usne kaha: Phir wo teri ho gai, lekin ye to bata ke kal tera saathi kaun aadmi tha? Maine kaha Bani Haashim ka koi aadmi tha”.*

“Kaunse bani haashim se? Maine kaha: Bani Hashim ke sardaaro’n se. Usne kaha: Main kuch ziyaada jaanna chahta hoo’n. Maine kaha: Isse ziyaada mujhe maaloom nahi. Usne kaha: Main tumhe’n us laundi ke baare mein batata hoo’n, use maine door-daraaz ke maghribi mumaalik se kharida hai, ahle kitaab mein se ek aur mujhe mili aur poochne lagi: Ye tere saath laundi kaun hai?”

“Maine bataya ke: Maine ise apne liye kharida hai. Wo kehne lagi: Munaasib nahi ke is jaesi laundi tere jaese aadmi ke paas ho. Is jaesi laundi to roo-e-zameen par sabse behtar aadmi ke paas honi chaahiye. Use us aadmi ke paas ziyaada arsa nahi guzrega ke uski aulaad se ye ek ladke ko janam degi, jiska deen mashriq-o-maghrib mein pahel jaaega. Kehta hai: Main ise le aaya, wo aapke paas ziyaada arse nahi rahi ke usne Ali ؑ ko janam diya”. (Uyoon Akhbaar ur Riza li-lbne Baabwiya V1 P17-18; Al-Usool Minal Kaafi lil Kulaeni: V1 P486)

Kya ye baat aql mein aasakti hai ke Musa bin Jaafar aur Jaafar bin Baaqir jaese aadmiyo'n ko Bani Haashim ya doosre ashraaf ke gharaano se koi aurat na mil saki. Jisse ye hazraat shaadi kar lete, kya koi azaad aurat unko na mil saki ke wo laundiyyaa'n khareedne par majboor hue? Aur wo bhi un Nakhaseen se jo un laundiyo'n ke kapde utaar kar unki jaae jimaa ke paas baethe rahe, ye baate'n kitne dard-afza latife hain.

¹ 'بسوخت عقل زحیرت کہ این چہ بوالعجبی ست'

Raza ke baare mein bayan karte hain ke wo Maamoon ke chacha ki beti se ishq karte the aur wo unse ishq karti thi. Ibne Baabwiya Qummi Abul Hasan Riza aur Zur-riyasateen ke darmiyaan talluqaat ko bayan karte hue kehta hai: *"Zur-riyasateen Riza (ؑ) se shadeed adaawat rakhta tha aur aap se hasad kiya karta tha. Is liye ke Maamoon Riza ko Zur-riyasateen par tarjeeh diya karta tha. Sabse pehli Zur-riyasateen ki dushmani jo Abul Hasan ke khilaaf zuhoor-pazeer hui wo ye thi ke Maamoon ke chacha ki beti Riza se mohabbat kiya karti thi. Riza usse mohabbat kiya karte the, uske kamre se Maamoon ke darbaar ki taraf ek darwaaza khulta tha, wo Abul Hasan Riza (ؑ) ki taraf melaan rakhti aur aap se mohabbat kiya karti thi. Is baat ka zikr wo Zur-riyasateen se kiya karti thi. Jab Zur-riyasateen ko is baat ka pata chala to usne Maamoon se kaha ke aap ke darbaar se auraton ke gharo'n ki tarah koi darwaza nahi Khulna chaahiye. Maamoon ne use band kar dene ka hukm diya. Ek din Maamoon Riza (ؑ) ke paas aaya karta tha aur ek din Riza Maamoon ke paas aaya karte the"*.

"Abul Hasan (ؑ) ka ghar Maamoon ke ghar ke pehlu mein tha, jab Abul Hasan (ؑ) Maamoon ke paas aae to dekha ke darwaza band ho chuka hai. Aap ne kaha: Aye Ameer-ul-Momineen is darwaze ko aap ne kyun band kar diya? Maamoon ne poocha: Aap ki kya raae hai? Aap ne kaha: Ise khol diya jaae aur aap ke chacha ki beti ke paas chala jaae, Fazl ki koi baat na maani jaae, ye be-mauqa aur be-mahel baat hai, Maamoon ne use gira dene ka hukm diya. Fazl ko is baat ka ilm hua to

¹ T: Is faarsi sher ka aasaan urdu mein matlab hoga: "Haerat se aql jal gai ke ye kya ajeeb/kamaal hai". [RSB]

use bahut gham hua". (Uyoon Akhbaar ur Riza: P153-154)

Baqaul unke aap bahut buzdil aur darpok the, kehte hain ke jab Rasheed ne apne ek ameer Jaloodi ko aap ki taraf bheja ke aap ke ghar ko loot le. Maal-o-asbaab cheen le to chaahiye to ye tha ke aap apna, apne ahle baet ka, apni izzat-o-hurmat aur apni aurato'n ka difa karte, lekin aap ne khud maal utha-utha kar unko dena shuru kar diya.

Kehte hain: *"Hasan Abu ar-Riza ؑ ghar mein daakhil hue aur apni aurato'n pa rkoi cheez na chodi, hatta ke unke kaano ki baaliyaa'n, paazeb, aur button tak utaar liye, uske alaawa bhi ghar mein thoda ya ziyaada jo kuch tha sab le aae ... aur use de diya"*. (Uyoon Akhbaar ur Riza: V P161)

Nawwa'n Imam

Riza ke bete Muhammad, jin ka laqab Qaane aur kunyat Abu Jaafar Saani hai, unke baare mein ye shak karte the ke ye Riza ke bete hain ya nahi, unki imaamat ko bhi qubool karne mein unhe'n is liye taraddud tha ke aap ke chehre ka rang kaala tha. Kehte hain ke sabse pehle jisne aap ke baare mein shak kiya, wo aap ke bhai aur chacha-zaad bhai the, bayan karte hain ke Ali bin Jaafar bin Baaqir ne apne (yaane Riza ke) bhaiyyo'n se kaha: *"Ham mein koi imam bhi is tarah kaale rang ka nahi hua"*. (Yahan Arbi ka lafz 'حائل اللون' istemaal hua. Uske maane 'rang badal jaana aur kaala ho jaana' hain.

Us par Riza ؑ ne unse kaha: Wo mera beta hai, wo kehe lage: *"Rasool Allah ﷺ ne Qiyaafa-shanaaso'n¹ ❶² se faisla karwaya tha, hamara aur aap ka faisla bhi qiyaafa-shanaso'n par raha. Aap ne kaha: Tum ise unki taraf bhej do, main nahi bhej sakta, jab unhe'n bulao to inhe'n ye baat mat bataao aur apne gharo'n mein baethe raho"*.

"Jab qiyaafa-shanaas aae to aap ne hame'n baagh mein bitha diya aur aap ke chacha-zaad bhai, sage bhai aur behne'n saff bana kar khade ho gae, unho'n ne Riza ؑ ko liya, unhe'n soof ka jubba aur topi

¹ T: (قيافه شناس) Haalaat, shakl, seerat waghaira se haqiqat ko pehchaanne waala [RKT]

² ❶ Yahan 'القافه' ka lafz istemaal hua hai, jo al-qaaif ki jama hai.

pehnaai, unki gardan par belcha¹ rakha aur unhe'n kaha ke: Baagh mein chale jaao, aur you'n zaahir karo goya tum us mein kaam karte ho. Phir Abu Jaafar (عليه السلام) ko le kar aae aur kehne lage, is ladke ko apne baap se mila do ...".

"Qiyaafa-shanaas kehne lage: Yahan iska baap maujood nahi hai, albatta iske baap ka chacha hai. Ye uska chacha hai, ye uski phoopphi hai, agar yaha'n kahee'n iska baap hai to wo is baagh ka maali hai, kyouнке uske aur iske paaon ek jaese hain. Jab Abul Hasan (عليه السلام) laute to unho'n ne keh diya ke: Ye iska beta hai". (Al-Usool Minal Kaafi: V1 P322-323)

Dekhiye kaesa drama ho raha hai, kis tarah ye log use bayan kar rahe hain, is mein Ali (عليه السلام) ke ahle baet ki shaan mein kitni gustakhiya'n ki gai hain?

Inke baare mein kehte hain ke wo behadd buzdil aur sehme hue insaan the, jab Abbasi Khalif Motasim ne doosri dafa unko talab kiya to: *"Wo is qadr roe ke unki daadhi tar ho gai, phir sambhal kar kehne lage: Is mauqa par to Ali bhi dara karte the"*. (Al-Usool Minal Kaafi: V1 P322-323)

Daswaa'n Imaam

Unke bete Ali ke baare mein kehte hain ke jab unke waalid ka intiqaal hua to unki umr aath (8) saal thi, is iye log unki imaamat mein ikhtilaaf aur use qubool karne mein le-de karne lage: Phir ek aese aadmi ki gawaahi par jo un mein se nahi tha, unki imaamat ko qubool kiya, use us gawaahi par majboor kiya gaya tha. (Tafseel ke liye Kitab-ul-Hujjah mein ye qissa dekhiye Baab-ul-Ishaara wan-Nas Ali bin al-Hasan as-Saalis: V1 P324)

Unki imaamat ko tasleem kar lene ke bawujood kehte hain ke: *"Unke waalid ke tarka jis mein jaaedaad, maal, naqdi, aur laundiyya'n hain, unke supurd nahi kiya jaaega. Abdullah bin Masaawar ko us tarka par nigraan muqarrar kiya gaya, taake wo unke waalid ki taraf se unhe'n pohoncha de"*. (Al-Usool Minal Kaafi: V1 P325)

¹ T: (بيلچه) Lambe daste aur phaode ke se phal ka ek auzaar, shovel [RKT]

Iske bawujood unke waalid se riwayat karte hain: *“Ird-gird dehaat ke rehne waale kuch shia hazraat ne unke paas aane ki ijaazat chaahi, unho’n ne ijaazat de deen-e-islam, wo log unke paas aae aur ek hi majlis mein tees-hazaar (30,000) masle pooche, unho’n ne sab ke jawaab diye aur us waqt unki umr dus (10) saal thi”*. (Al-Usool Minal Kaafi: Kitaab-ul-Hujjah Baab Wilaadat Muhammad bin Ali: V1 P496)

Maaloom nahi is ilm-o-fazl ke bawujood uske liye sarparast muqarrar karne ki zaroorat kyon mehsoos hui. Jo uski dekh-bhaal kare? Phir un par tohmat lagaate hain ke unhe’n itna bhi ilm nahi tha ke unke baad imam kaun hoga. Phle unho’n ne (yaane Ali bin Muhammad ne) apne bade bete, Abu Jaafar Muhammad ko imamat de di. Unhe’n ilm nahi tha ke ye ziyaada arsa zinda nahi rahenge aur unki zindagi hi mein wafaat pa jaaenge, jab Abu Jaafar Muhammad Faut ho gae to unho’n ne kaha: Maine koi ghalati nahi ki, Allah hi koi Im nahi tha ke mere baad kaun imam hoga.

Unki ibaatat suniye: *“Khuda ne Abu Jaafar (unke bade bete Muhammad) ke baad Abu Muhammad (unke doosre bete Hasan Askari) ko zaahir kiya, jiske baare mein Khuda ko maaloom nahi tha. Isi tarah (Jaafar ke dono beto’n) Ismail ke guzarne ke baad do (2) Musa ko zaahir kiya, uske haal ki bhi use khabar nahi thi. Waaqia you’n hi hai tera dil tujh se kuch bhi kahe ‘ولو كره المبطلون’”*. (Al-Irshad lil Mufeed: P336)

Apne giyaarwe’n Imam Haan bin Ali (Hasan Askari) ke baare mein kehte hain ke unho’n ne apne bade bhai Muhammad bin Ali ki wafaat par apna girebaan phaad liya tha. Apne mu’n par tamaache maare the, lekin jab ye suna ke imaamat unko mil gai hai to unho’n ne Khuda-e-Buzurg-o-Bar-tar ka shukriya adaa kiya.

Baarahwe’n imam ke baare mein ye keh dena kaafi hai ke un logo’n ne apni kitaabo’n mein waazeh taur par likha hai ke wo abhi tak paeda nahi hua aur bawujood poori talaash aur justaju ke abhi tak uski koi kahbar aur pataa nahi mil saka, aur phir un logo’n ne uski wilaadat aur nishaniy’n ke baare mein bahut si raam-kahaniya’n aur man-ghadat

¹ T: Iska matlab hoga, khwah jhoote usse nafrat kare’n [RSB]

qisse ghad rakhe hain.

Kya wo paeda ho chuka hai aur kahee'n maujood hai, ya abhi tak paeda nahi hua aur kahee'n maujood nahi hai? Paeda nahi hua aur ho bhi chuka hai, maujood hai bhi aur nahi bhi! Isse badh kar kya gustakhi ho sakti hai? Isse bhi ziyaada kisi ki tauheen ki jaa sakti hai? Ham un hazraat ki apni ahem-tareen kitaabo'n ki ibaarate'n aap ke saamne pesh karte hain. Ahmad bin Obaidullah bin Khaqaan ke baare mein bayan karte hain ke usne Hasan Askari ke mutaalliq ek lamba qissa bayan kiya hai.

Kehta hai ke: *"Jab aap bimaar ho gae to sultan ne aap ke waalid ki taraf paeghaam bheja ke Riza ka beta bimaar ho gaya hai, wo usi waqt sawaar hue aur jaldi-jaldi daar-ul-khilaafa pohonche, phir jald hi wahan se laut gae, aap ke saath Ameer-ul-Momineen ke paanch khaadim the, jo sab ke sab etebaar waale aur aap ke khusoosi khaadim the. Un mein Nahreer bhi tha, aap ne unhe'n hamesha Hasan ke ghar mein maujood rehne aur unke haal ki khabar rakhne ka hukm diya. Aap ne tabeebo'n ki ek jamaat ko bulwaya aur unhe'n hukm diya ke wo Hasan ke paas aate-jaate rahe'n. Subh-o-shaam unka ilaaj kare'n aur khayaal rakhe'n, uske do ya teen din ke baad unhe'n bataya gaya ke aap bahut kamzor ho chuke hain. Aap ne tabeebo'n ko har waqt ghar mein rehne ka hukm diya".*

"Qaazi-ul-Qazaa-at ki taraf paeghaam bheja, use apne yaha'n bulwaaya aur hukm diya ke apne saathiyo'n mein se dus aese aadmi chun lo jin ki deendaari, taqwa aur amaanatdaari par tumhe'n etemaad ho. Usne aadmi pesh kar diye aur unhe'n le kar hasan ke ghar ki taraf chala gaya, unhe'n hukm diya ke wo raat mein Hasan ke paas maujood rahe'n".

"Ye log waheen rehte the ke aap intiqaal kar gae, ek khoraam bapaa ho gaya, sultan ne aap ke ghar aur aap ke kamro'n ki talaash ke liye aadmi bheje har cheez par mohr lagadi aur aap ke bete ko talaash karne lage. Uske aadmi un tamaam aurato'n ko le aae jinke baare mein lagta tha ke ye haamila hain. Sultan ne unhe'n apni laundi ke

paas bhej diya ke laundiya'n un aurato'n ko dekhe'n, laundiyo'n mein se kisi ne bataya ke unki ek laundi ko hamal hai. Use ek kamre mein daal diya gaya aur us par Nareer khaadim uske saathiyon aur auraton ko nigraan muqarrar kar diya gaya".

"Uske baad tajheez-o-takfeen ki taiyyaari mein lag gae, bazaar band ho gae, banu haashim, doosre sardaar aur mere waalid janaza ki taraf gae, wo din jisne dekha use qiyamat ka roz maaloom hua. Jab tak taiyyaari se faarigh ho chuke to sultan ne Abu Isa bin Mutawakkil ki taraf paeghaam bheja aur use aap ki namaz padhane ka hukm diya. Jab namaz ke liye janaza rakha gay to Abu Isa uske qareeb gae, aap ke chehre se kapda hataya. Bani Haashim ke alawiyon, sardaaron, munsifon, qaaziyon aur haakimon ko dikhate hue kaha:".

"Ye Hasan bin Ali bin Muhammad bin Riza hai jo apne bistar par apni tabee¹ maut mara, ameer-ul-momineen ke motamad saathiyon mein se falaa'n-falaa'n, qaaziyon mein se falaa'n-falaa'n, tabeebon mein se falaa'n-falaa'n uske paas maujood the, phir aap ka chehra dhaanp diya aur use uthane ka hukm diya, aap ko ghar ke darmiyaan se uthaya gaya aur us ghar mein dafan kiya gaya jis mein aap ke waalid ko dafan kiya gaya tha".

"Aap ko dafan kar diya gaya to sultan aur doosre logo'n ne aap ke bete ko dhoondhna shuru kiya, gharon aur chaubaaron mein bahut dhoondha gaya. Unki meeraas taqseem karne mein tawaqquf kiya gaya, wo laundi jiske baare mein shubha tha ke use hamal hai us waqt tak nigraani mein rahi, ta-aanke baat waazeh ho gai ke use hamal nahi hai. Jab ilm ho gaya ke usko hamal nahi hai to aap ki meeraas aap ki waalida aur bhai Jaafar mein taqseem kardi gai. Aap ki waalida ko aap ki wasiyyat ke mutaabiq hissa de diya gaya aur ye sab kuch qaazi ke yahaa'n darj kar diya gaya". (Kitab-ul-Hujjah Minal Kaafi: P505; Al-Irshad lil Mufeed: P339-340; Kashf-ul-Ghammah: P408-409; Al-Fusool-ul-Muhimmah: P289; Jilaa-ul-Uyoon: V2 P762; Aalam-ul-Wara-lit-Tabarsi: P377-378)

Ahle Sunnat ke ek likhne waale ne kya khoob likha hai ke jis tarah shia

¹ T: (طَبِیعی) Fitri, zaati, qudrati, khalqi [RKT]

hazraat ka Mahdi aur qaaem manghadat aur mauhoom-o-maadoom¹ hai, isi tarah unka Quran bhi maujood nahi hai, maadoom hai. Isi tarah unka mazhab bhi manghadat aur khud-saakhta hai aur jald hi in sha Allah maadoom ho jaaega.

Is riwayat ko tamaam shia muarrikheen, musannifeen aur mohaddiseen ne zikr kiya hai. Ye riwayat baarahwe'n imam ki wilaadat-o-parwarish ke mutaalliq qisse kahaniyo'n ki us imaarat ko munhadim kar rahi hai jise un logo'n ne taameer kiya hai.

Agar aesa nahi to us qism ki riwayaat naql karne ka maqsad siwaae uske kuch nahi ke unki tauheen ki jaae, aur unhe'n takleef pohonchaae jaae. Kehte hain ke abhi tak paeda nahi hue. Unka wujood nahi hai, aur usi saans mein kehte hain ke paeda ho chuke hain aur maujood hain. Kuch insaaf keejiye. Insaaf!

Mufeed aur deegar musannifeen ne bhi likha hai ke: *“Aap ka beta aap ki zindagi mein zaahir nahi hua, aur na hi aap ki wafaat ke baad logo'n ne use pehchaana hai. Abu Muhammad ke bhai Jaafar bin Ali mansab-e-imaamat par qaabiz ho gae, aap ka maal-e-meeraas le liya, Abu Muhammad ki laundiyo'n ko giraftaar aur aap ki bewiyo'n ko nazar-band karne ki koshish ki ... Jaafar ne khulam-khula Abu Muhammad عليه السلام ke maal-e-wiraasat par qabza kar liya aur shia ke nazdeek unke muqaam ko haasil karne ki koshish ki”*. (Al-Irshad: P345; Aalaam-ul-Wara: P380)

Ye hai unka baarahwa'n imama, agar baarahwa'n imam hai to un mein se kuch log waaqai us imaamat ka eteqaad rakhte hain, unhe'n Jaafariya kaha jaata hai. Doosre shia-hazraat unhe'n bura-bhala kehte haina ur hasb-e-aadat doosre hazraat ko galiyaa'n bakte hain unhe'n bhi ghaliyaa'n bakte hain.

Ye log Jaafar bin Muhammad ke baare mein kehte hain: *“Wo elaaniya faasiq-o-faajir tha, be-sharm tha, sharaabi tha, mardo'n mein kamtareen² aur apne aap ko intihaai zaleel-o-ruswa karne waala tha,*

¹ T: (مَوْبُوم) Wahem kiya gaya, khayaali, farzi [RKT] T: (مَغْدُوم) Fanaa, ghaayab [RKT]

² T: (كَمْتَرِينَ) Sabse kam, qaleel-tareen, bahut ki kam [RKT]

ghatiya tha, khud apni nazro'n mein chota tha". (Al-Usool Minal Kaafi: V1 P504)

Use ye log Jaafar kazzaab ke naam se pukaarte hain aur iske alaawa bhi kai buraiyo'n se muttasif karte hain.

Ahle Baet Aur Shia

Ahle baet poori tarah jaante aur samajhte the ke ye log unke saath kya muaamala karte hain aur unke kartoot kya hain? Isi liye un hazraat ne logo'n ko unki haqiqat poori tarah batadi thi, taake har aadmi jaan le ke ye laanat gar jo andha-dhund shuru selekar aakhir tak sab par laanat karte chale jaate hain, dar-haqiqat kaun hain?

Sabse pehle jo un logo'n ki wajah se musibat mein muhtala hue, wo Ali عليه السلام bin Abi Taalib hain. Aap ne baghaer kisi susti aur taakheer ke unke ek-ek jurm ka naam le-le kar unhe'n mujrimo'n, ghaddaaro'n, laanat-garo'n, aur dushmano ke kathere mein laa-khada kiya.

Aap kehte hain: *"Khuda ne jis kaam ka bhi faisla kiya tha jis cheez ko bhi muqaddar kar diya tha, main us par khuda ka shukr adaa karta hoo'n. Main khuda ka shukr adaa karta hoo'n ke usne tumhari wajah se mujhe musibato'n mein muhtala kiya. Aye logo! Maine jab bhi tumhe'n koi hukm diya tum ne itaa-at na ki, maine jab bhi pukaara tum ne meri pukaar ka jawaab na diya, tum ne narmi barti to tum ne use faramosh kiya, tumhe'n ladaya gaya to tum bhaag gae, agar log kisi imam par muttafiq ho gae to tum ne us mein aeb nikaale, tumhe'n kisi mushkil ki taraf laaya gaya to tum palat gae, tumhare siwa kisi ne inkaar nahi kiya. Apni madad kiye jaane ka kyon intizaar karte ho, jab ke tumhara haq hai ke jihaad karo?"*

"Tumhare liye maut hai ya zillat? Ba-khuda agar mera din aagaya ... aur wo aane waala hai. To mere aur tumhare darmiyan judaai daal dega, main tumhare saath raha, kehte hain, kitna raha, ziyaada nahi, ba-khuda tum! Tumhe'n na deen jama kar saka, na

hamiyyat hi tum se mustaedi¹ paeda kar saki. Kya haerat ki baat nahi ke Muawiya ne kamine aur bewafa logo'n ko pukaara to wo baghaer kisi laalach-o-madad ke uski ittiba karne lage aur main tumhe'n pukaar raha hoo'n ...Tumhi to ho musalmano mein jo bach gae ho... main tumhe'n madad ke liye pukaar raha hoo'n aur ataa ke waada par. Tum mujhe chod kar jaa rahe ho, mere baare mein ikhtilaaf kar rahe ho?"

"Meri marzi ka koi hukm tum tak nahi pohoncha jis par tum raazi ho gae ho, koi naraazgi aesi nahi jis par tum sab jama n ho gae ho, mere nazdeek sabse ziyaada mehboob cheez jo main chaahta hoo'n ke mujhe mile, wo maut hai, maine tumhe'n kitaab padh kar sunai, maine tum par haajiyo'n ka raasta khola, main jaanta hoo'n ke kya cheez tumhe'n na-pasand hai, maine tumhe'n ijaazat di us cheez ki jis par tum fakhr karte ho, kaash andha dekh sakta ya soya hua bedaar ho jaata". (Nahj-ul-Balaagha: P258-259)

Ek dafa unse khitaab karte hue kaha: "Tabaahi hai tumhare liye! Maine tumhari sarzanish karte-karte ukta chuka hoo'n, kya aakhirat ki zindagi ke badle main duniyawi zindagi par khush ho, izzat ke badle zillat par khush ho? Jab main tumhare dushmano ke saath jihaad karne ke liye bulaata hoo'n to tumheri aankhe'n phir jaati hain, goya tumhari jaan nikal rahi hai, ya nashi ki wajah se ek bekhudi ka sa aalam hai, mere saathi tumhe'n josh dilaate rahe, tum andhe bane baethe rahe, goya tumhare dil diwaane ho chuke hain, tum aql kho chuke ho, tum mere paas kabhi nahi aaoge, tum sanjida nahi ho, izzat waali jamate'n kabhi mohtaaj ho kar tumhare paas nahi aaengi, tum un oonto'n ki tarah ho jinka charaane waala gum ho gaya ho, jab bhi unhe'n ek taraf se jama kiya jaae doosri taraf muntashir ho jaaenge, bura ho, Khuda ki qasam! Tum ne jung ki aag bhadka di".

"Tumhare saath jung ki jaati hai aur tum jung nahi karte, tumhare atraaf kam kar diye gae aur tumhe'n koi ghussa na aaya. Wo tum se bekhabar nahi aur tum ghaflat ki neend so rahe ho".

"Ba-khuda aye chod jaane waalo, wo ghaalib rahe, Khuda ki

¹ T: (مُسْتَعِدِي) Taiyyaar, aamaada, chaalaaki, tezi, phurti [RKT]

qasam main tumhare baare mein gumaan karta hoo'n ke agar jung bhadak uthe, maut ka bazaar garam ho jaae, to tum Ali bin Abi Taalib se you'n alag ho jao jaese sar (tan se) alag ho jaata hai". (Nahj-ul-Balaagha: P78)

Ek dafa Aap ﷺ ne logo'n ke saamne unki buzdili-o-ghaddaari aur fitna-o-fasaad ka zikr karte hue kaha: *"Main tumhare saath kitni narmi karu'n, jis tarah ke kisi pahte puraane kapde se narmi ke saath pesh aaya jaata hai taake wo mazeed na phat jaae, aesa kapda ke jab use ek taraf se siya jaae to doosri taraf se path jaata hai, jab bhi ahle shaam ke lashkaro'n mein se kisi lashkar ne tum par hamla kiya to tum mein se har aadmi ne apne ghar ka darwaza band kar liya, you'n apne gharo'n mein ghus gae jaese goh apne bil mein ghus jaati hai, jaese bicchu apne bhat mein ghus jaata hai, ba-khuda kisi ki tum madad karoge? Jis ne tum par teer chalaya goya usne baghaer dhaar waala teer chalaya".*

"Tum ... khuda ki qasam ... Tum ijtimaa-aat mein bahut ziyaada ho, jhando'n-tale bahut kam ho, main jaanta hoo'n kis cheez se tumhari islaah hogi, tumhara tedhapan door hoga? Lekin main tumhari islah ke liye apne aap ko kharaab nahi kar sakta, khuda tumhare rukhsaar kharaab aur tumhar ebado'n ko tabaah kare! Tum jis tarah baatil ko pehchaante ho, haq ko nahi pehchaante. Jis tarah haq ki tardeed karto ho baatil ki tardeed nahi karte". (Nahj-ul-Balaagha: P98-99)

Ek dafa Aap ﷺ ne kaha: *"Tum ne dekha ke Khuda ke ahd-o-paemaan tod diye gae aur tumhe'n ghussa na aaya, tum ne apne bado'n ke kiye ahdo'n ko tod diya, Khuda ke muamalaat tumhari taraf hi lautaae jaaenge, tum his sarzad hote hain, aur tumhari hi taraf lautaae jaaenge, tum ne apne muqaam ko taareek kar diya, tum ne apni sakhtiyaa'n un par daal dee'n, khudaai umoor unke haatho'n mein de diye, wo shubhaat par amal-paera hain. Shahwat-raniyaa'n karte hain, Khuda ki qasam, agar wo tumhe'n har ek sitaare ke neeche bhi chod jaae'n to Khud us din tum sab ko shark-e-liye jama kar dega".*

Aur kehte hain: *"Goya main tumhe'n goh ki tarah phankaarte dekh raha hoo'n, na haq par amal karte ho na zulm-o-ziyaadati ko rokhte ho,*

raaste khule chod diye gae hain, kamzor ke liye najaat aur muqaabla karne waale ke liye halaakat hai". (Nahj-ul-Balaagha: P1108)

Un se maayoos ho kar un par afsos karte hue kehte hain: "Agar tum seedha raaste par chalo to main tumhari rehnumaai karu'n, kajrawi¹ karo to tumhe'n seedha kardun, agar inkaar karo to tumhari islaah karu'n, jo bahut pukhta hoti hai. Lekin kiski islaah karu'n? Kiski taraf jaau'n? Main chaahata hoo'n ke tum se hi tumhara ilaaj karu'n, jaese koi kaante ko kaante se nikaale, ye jaante hue ke: Kahan hain wo log jinhe'n islam ki taraf bulaya gaya to unho'n ne islam qubool kiya, Quran padha to uske mutaabiq faisle kiye, jihaad par bar-angekhta² kiya to shauq se jihaad ke liye badhe, dushman ki taraf pesh-qadmi karte hue saf-ba-saf zameen ke kinaaro'n ko jaa liya, apni talwaare'n miyaano'n se nikaal lee'n? Kuch halaak ho gae, kuch bach gae, na zinda bach jaane waalo'n ki khush-khabriya'a'n diya karte the na marne waalo'n ki taaziyat kiya karte the. Rote-rote unki aankhe'n sookh gae'n, rozo'n ki kasrat se pet andar ko dhans gae, duaao'n ki kasrat se hont khushk ho gae, raate'n jaag-jaag kar rang zard ho gae, unke chehro'n par khuda se darne waalo'n ka shia aqaad noor tha".

"Wo chale jaane waale mere bhai the, agar ham unke mushtaq³ ho'n to wo hamara haq hai, unke firaaq⁴ mein ham apne haath chaba daale'n to ye hamara haq hai". (Nahj-ul-Balaagha: P1108)

Aakir mein jo kuch unke dil mein tha use zabaan par laate hue aur unhe'n bad-dua dete hue kehte hain: "Kufa hi tha jo sabse bada aur sabse door tha, siwae tere koi nahi tha jis mein aandhiya'n chala karti thee'n. Khuda tujhe barbaad kare! ... Ya Allah main unse ukta gaya hoo'n, wo mujh se ukta gae hain, main unse tang ho chuka hoo'n, ya Allah mujhe uske badle mein behtar aadmi ataa farma aur unhe'n mere badla mein bura qaad ataa farma! Ya Allah unke dilo'n ko is

¹ T: (گج زوی) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [RKT]

² T: (بَرِ اَنکِیختَه) Ghusse mein bhara hua, ghussa se bhara hua [RKT]

³ T: (مُشتاق) Ishtiyaaq rakhne waala, khwaahish rakhne waala, chaahne waala, khwahishmand [RKT]

⁴ T: (فراق) Judaai, alaahadgi [RKT]

tarah baha de jis tarah paani mein namak beh jaata hai". (Nahj-ul-Balaagha: P66-67)

Pichle safhaat mein ham bayan kar chuke hain ke Hasan رضي الله عنه ne kaha tha: *"Khuda ki qasam main Muawiya رضي الله عنه ko apne liye un logo'n se behtar samajhta hoo'n jo apne aap ko mera giroh kehte hain. Un logo'n ne mujhe qatl kar dena chaaha, mera maal cheen liya"*.

Aap رضي الله عنه ne ye bhi kaha tha: *"Main kufa aur unki aazmaaish ko jaanta hoo'n, un mein jo faasid hai wo mere liye durust nahi ho sakta, us mein wafa hai na qaul-o-amal ki zimmedaari! Wo ikhtilaaf karne waale hain, ham se kehte hain ke unke dil hamare saath hain aur phir unho'n ne ham hi par talwaare'n sont rakhi hain"*. (Al-Ehtijaj-lit-Tabarsi: P149)

Hussain bin Ali رضي الله عنه ne Karbala mein khade ho kar kaha tha: *"Aye Sees bin Rabee 'هل'! Aye Hajjaar bin Abhar 'حَجَّارُ بْنُ أَبَجَرٍ', aye Yazeed bin Haaris! (ye sab aap ke giroh ke log hain) kya tum ne mujhe likha nahi tha ke phal pak chuke hain, baaghaat sarsabz ho chuke hain, aap apne taiyyaar-shuda lashkar ki taraf tashreef le aaiye"*. (Al-Irshad lil Mufeed: P234; Aalaam-ul-Wara bi-Aalaam-ul-Hawaa-lit-Tabarsi: P242)

Hur bin Yazeed Tamimi ne aap ki taraf se karbala mein, aap ki shahaadat ke din, Aap رضي الله عنه ke saamne khade ho kar kaha tha: *"Aye kufa waalo! Tumhe'n tumhari maa gum paae tum ne is nek aadmi ko bulaaya ke wo tumhare paas aae to tum uski itaa-at karo, tum ne socha ke tum uske dushman se ladaai karoge, magar wo jab tumhare paas aaya to tum uske dushman ho gae, taake use qatl kar daalo. Usko rok liya, use band kar liya, har taraf se gher liya, khuda ki wasee-o-areez zameen us par tang kardi, wo tumhare haatho'n mein ek aesa qaedi ban gaya jo na khud ko koi nafa pohoncha sakta hai na kisi nuqsan se bacha sakta hai. Tum ne us par, uski aurato'n par, uske baccho'n par furaat ka behta hua paani band kar diya, wo paani jise yahoodi, nasraani aur majoosi pee sakte hain, jisse ird-gird ke khinzeer aur kutte saeraab hue lekin Hussain رضي الله عنه ne pyaas ki shiddat se pachaade'n khaae'n. Tum ne Muhammad صلى الله عليه وسلم ki aulaad se bahut bura sulook kiya, Khuda tumhe'n pyaas waale din paani na pilaae"*. (Al-Irshad lil Mufeed: P234-235; Aalaam-ul-Wara-lit-Tabarsi: P343)

Aur yehi hain jin ke baare mein Farzoq Shaair ne kaha tha: “Aye Rasool Allah ﷺ ki aulaad! Aap kufa waalo’n ki taraf kaese jaa sakte hain? Ye wohi hain jinho’n ne aap ke chachazaad Muslim bin Aqeel ko qatl kar daala hai”. (Kashf-ul-Ghamma: V2 P38)

“Mufeed ne apni maa ke saath 60 hijri mein hajj kiya, main apni waalida ki oontni ko liye jaa raha tha. Jab haram mein daakhil hua to achaana Hussain Bin Ali ؑ se mulaqaat ho gai, aap Makkah se baahar talwaaro’n aur dhaalo’n ke saath maujood the, maine poocha, ye qataar kiski hai? Bataya gaya ke: Hussain bin Ali ؑ ki. Main aap ke paas aaya, salam kiya aur unse kaha: Khuda aap ki maangi cheez aapko de, jo aap chaahte hain wo aap ko mile, mere maa-baap aap par qurbaan, aap ne Hajj se itni jaldi kyon ki? Aap ne kaha: Agar main jaldi na karta to pakad liya jaata, phir mujh se poocha: Tu kaun hai? Maine kaha: Arab ka ek aadmi hoo’n, ba-khuda usse ziyaada unho’n ne meri tafteesh nahi ki. Phir mujh se kehne lage: Mujhe un logo’n ke baare mein bataao jinhe’n apne peeche chod aae ho. Maine kaha: Aap ne ba-khabar aadmi se poocha, logo’n ke dil aap ke saath hain, lekin unki talwaare’n aap hi par padengi, taqdeer aasmaano se utarti hai aur Allah jo chaahta hai karta hai”. (Al-Irshad: P218)

Jahan tak Hussain ka taalluq hai, to Aap ﷺ ne jab dekha ke aap ko akela chod diya gaya hai, aap ke khandaan ko musibat mein muhtala kar diya gaya, aap ki madad nahi ki jaa rahi, to Aap ﷺ apne ghode par sawaar ho kar un logo’n ke paas gae aur unse kehne lage: “Aye kufa waalo! Tumhara bura ho, tum barbaad ho jao, jab tum ne hame’n kamzori ke aalam mein madad ke liye pukaara to ham daudte hue tumhare paas aae, phir tum ne ham par talwaare’n uthaaye’n, tum ne hame’n us aag mein jhonk diya jo ham ne apne aur tumhare dushmano ke liye bhadkaai thi, tum apne hi dosto’n ke khilaaf apne dushmano ke dast-o-baazu ban gae, unho’n ne naa-insaafi tumhare andar phoonk deen-e-islam, ham ne tumhara koi gunaah nahi kiya tha, tum halaako tabaah ho jao, agar tum hame’n naa-pasand karte ho, talwaar na uth-ti, ghusse ke maare aql na kho jaati, iraada ghazabnaak na hota, magar tum ne hamari baat karne mein jaldi ki, tum you’n us par gire

jaese bistar par gira jaata hai, tum ne gumrahi aur bewaqoofi kiw ajah se (ahd) ko tod diya, ummat ke baaghiyo'n, sarkasho'n, doosre giroho'n, aur kitabullah ko chodne waalo'n ki itaa-at karli".

"Tum wohi jo ham ko chod gae ho, wohi ho jinho'n ne hame'n qatlkiya hai 'اَلَا لَعْنَةُ اللّٰهِ عَلَى الظَّالِمِيْنَ' phir apne ghode ko unki taraf badhaya, aap ﷺ ki talwaar aap ke haath mein thi aur aap apni jaan se maayoos ho chuke the". (Kashf-ul-Ghammah: V2 P18-19)

Aakhir mein aap un logo'n ke liye jinho'n ne aap ko karbala bulaya, usi tarah baddua karte hain jis tarah aap ke waali dne apne shia ke liye bayan ki thi. Mufeed bayan karta hai: *"Uske baad Hussain ﷺ ne haath utha kar kehna shuru kiya, ya Allah agar tu unhe'n kuch arsa tak baaqi rakhe to un mein tafreeq¹ daal de, unhe'n paarah-paarah² karde, unke waliyo'n³ se kabhi kush na ho, un logo'n ne hame'n be-yaar-o-madagaar chod diya, phir ham se dushmani karte hue hame'n qatl kar daala".* (Al-Irshad: P241; Aalam-ul-Wara-lit-Tabarsi: P549)

Ali bin Hussain ﷺ bhi, jin ka laqab Zain-ul-Aabideen ﷺ hai, unki haqiqat bayan karte hue unke chehre se naqaab uthaate hain, aap kehte hain: *"Yahood ne Uzair ﷺ se mohabbat ki, unke baare mein jo kuch kiya so kiya, na Uzair ﷺ ka unse koi taalluq na unka Uzair ﷺ se koi taalluq. Nasaara ne Isa ﷺ se mohabbat ki, na Isa ﷺ ka nasaara se koi taalluq na unka Isa ﷺ se koi taalluq. Main bhi unhi jaesa hoo'n, hamari qaum-e-shia bhi ham se mohabbat karega. Aur hamare baare mein wohi kuch kahegi, jo yahood ne Uzair ﷺ aur Nasara ne Isa ﷺ ke baare mein kaha tha. Na un logo'n ka ham se koi taalluq, na hamara unse koi taalluq".* (Rijaal-ul-Kashi: P111)

Ye hai aap ki giroh, jisne aap ko chod diya, aap se alag ho gaya. Siwaae paanch (5) aadmiyo'n ke koi bhi aap ke saath nahi raha.

Jaafar bin Baaqir ﷺ ki riwayat ke mutaabiq paanch bhi nahi, sirf teen

¹ T: (تَفْرِيق) Alaahadgi, judaai, talaag, khulaa [RKT]

² T: (پاره پاره) Tukde-tukde, phatne ya katne ke baad tukdo'n ko alag alag karna [RKT]

³ T: (ولی) Madadgaar, himaayati [RKT]

aadmi the. Kehte hain: “Hussain عليه السلام ki shahaadat ke baad siwaae teen (3) aadmiyo’n ke tamaam log murtad ho gae the. Wo teen aadmi Abu Khalid Kabuli, Yahya bin Umm-at-Taweel, Jubair bin Mut-im hain”.

Jahan tak Muhammad Baaqir عليه السلام ka taalluq hai wo shia se is hadd tak maayoos the ke kehne lage: “Agar sab ke sab log bhi hamare giroh mein aajaate, to un mein se teen-chauthaai $\frac{3}{4}$ shak karne wale, aur ek-chauthaai $\frac{1}{4}$ ahmaq hote”. (Rijaal-ul-Kashi: P79)

Jaafar عليه السلام ne bhi us taraf ishaara kiya hai ke aap ke waalid Baaqir عليه السلام ke saath shia mein sirf chaar ya paanch aadmi mukhlis the, kehte hain: “Jab khuda logo’n ko koi takleef pohonchana chaahta tha to unki wajah se doosre logo’n se bhi us takleef ko door kar diya jaata tha. Wo zinda ho’n ya murda, mere giroh ke sitaare hain, unho’n ne mere waalid ki yaad ko zinda rakha, unhi ki wajah se khuda ne har bidat door kardi, unho’n ne is deen ko baatil-parasto’n ki har nai cheez aur intiha-pasando’n ki taaweel se paak kar diya. Uske baad aa prone lage maine poocha: Wo kaun the? Aap ne kaha: Zinda ho’n ya murda, un par khuda ki rahmate’n naazil ho’n, wo Bareed Ajli, Zuraarah, Abu Baseer aur Muhammad bin Muslim the”. (Rijaal-ul-Kashi: P124)

Jahan tak Baaqir ka taalluq hai, wo un chaaro’n par bhi bharosa nahi karte the, jaesa ke Hishaam bin Saalim ne Zuraara se riwayat bayan ki hai ke aap ne kaha hai: “Maine Abu Jaafar se hukkaam ke atiyo’n¹ ke baare mein poocha, aap ne kaha: Us mein koi harj nahi. Uske baad kaha: Asal mein mujhe khatra tha ke Hishaam meri shikayat na kar de. Mere nazdeek hukkaam ke atiyе haraam hain”. (Rijaal-ul-Kashi: P140)

Wo kaese log the? Ye bhi hame’n Jaafar bataate hain, Masma’ ne riwayat bayan ki hai ke usne Abu Abdullah ko kehte suna hai: “Khuda Bareed par laanat kare, khuda Zuraarah par laanat kare”. (Rijaal-ul-Kashi: P134)

Abu Baseer ke baare mein kehte hain ke: “Kutte taange’n utha kar Abu Baseer ke mu’n par peshaab kiya karte the”. (Rijaal-ul-Kashi: P155)

¹ T: (عَطِيَّة) Ataa, bakhshish, gift [RKT]

Jaafar bin Baaqir apne giroh ki shakayat ye keh kar kiya karte the ke: *“Khuda ki qasam! Agar tum mein se teen (3) momin aadmi bhi mujhe mil jaate jo meri baat ko chupaate, to main unse koi baat bhi chupana jaaez na samajhta”*. (Al-Usool Minal Kaafi: V1 P496 [Hind])

Is liye aap ke ek mureed Abdullah bin Yaafoor ne aap se kaha, jaesa ke khud bayan kar raha hai ke: *“Maine Abu Abdullah عليه السلام se kaha: Main logo’n se milta rehta hoo’n, meri haerat badh jaati hai jab main dekhta hoo’n ke wo log jo aap se dosti nahi rakhte hain, wo amaanatdaar sacche aur wafadaar hain. Aur wo log jo aap se dostri rakhte hain, wo na amanatdaar hain, na wafadaar aur na sacche”*. (Al-Usool Minal Kaafi: V1 P375 [Tehran])

Isse bhi badh kar ye ke aap ke nazdeek poori qaum-e-shia mashkook thi, isi liye aap har ek ko mukhtalif fatwe diya karte the, taake wo mukhalifeen aur dushamano tak na pohoncha de’n.

Ek dafa aap ne shia ko khitaab karte hue kaha: *“Tumhe’n kya ho gaya hai ke tum logo’n ko mere khilaaf uksaate ho? Khuda ki qasam! Mujhe ek aadmi bhi aesa nahi mila jo meri itaa-at karta aur meri baat qubool karta siwaae ek aadmi ke, wo hai Abdullah bin Yaafoor, maine use hukm diya, wasiyyat ki, usne mere hukm ki ittiba ki, meri baat par amal kiya”*. (Rijaal-ul-Kashi: P215)

Aap ke bete Musa ne un logo’n ki jo taareef bayan ki hai, unki haqiqat jaanne ke liye isse ziyaada jaame-maane taareef nahi ki jaa sakti, isl iye ham usi par apni baat khatam karte hain. Aap ne kaha: *“Agar mere shia mein mujhe koi mumtaaz wasf mila hai, to ye ke: Agar maine unka imtihaan liya to unhe’n murtad paaya, unhe’n aazmaaya to hazaar mein se ek bhi mukhlis nahi tha. Agar unhe’n chalni mein chaana to mere paas jo tha uske siwa ek bhi nahi bacha, arsa guzar gaya hai ke wo log takiyo’n par tek lagaae baethe hain aur kehte hain ke ham shia-e-ali hain”*. (Ar-Raudha Minal Kaafi: V8 P228)

Ye hain Ali عليه السلام ke ahle baet aur ye unke khayalaat-o-aqwaal hain un logo’n ke baare mein, jin ka daawa hai ke ham shia-e-ahle baet hain, ahle baet ke paeru aur unse mohabbat karne waale hain. Ahle baet un

logo'n ke liye tabaahi-o-barbaadi ki dua kar rahe hain, un par laanat-o-phatkaar bhej rahe hain, ahle baet ne un logo'n ki haqiqat aur jo kuch un ke baare mein unke seeno'n mein chupa hai. Sab khol-khol kar bata diya hai. Usse bhi ziyaada ahle baet ne un par laanate'n bhejee'n, aur unse apni baraa-at ka izhaar kiya hai, lekin ham isi par bas kar rahe hain. Jo aadmi sahih baat aur hidaayat ka raasta maaloom karna chaahe, uske liye is qadr kaafi hai.

Ham ne shia-hazraat ki apni kitaabo'n se ye haqiqat bayan kardi hai ke ye log Ali عليه السلام ke ahle baet aur Nabi صلى الله عليه وسلم ke ahle baet ke mutaalliq apne seeno'n mein kya chupaae baethe hain? Ham ne masla waazeh aur do-tok alfaaz mein bayan kar diya hai, koi aql waala hai jo samjhe? Koi aankho'n waala hai jo dekhe??

Beshak Is Mein Ahle Dil Ke Liye Aur Ghaur Se Sunne Waalo'n Ke Liye Nasihat Hai. إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۝٣٧
(Surah Qaaf: 37)

Main Allah se dua maangta hoo'n:

Aye Allah! Hame'n haq ko pehchaanne aur us par amal karne ki taufeeq ataa farma aur baatil ko pehchaane aur usse mehfooz rehne ki taufeeq ataa farma. اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ، وَارِنَا الْبَاطِلَ بَاطِلًا وَوَقِّفْنَا لِاجْتِنَابِهِ.

Wohi hai jo seedhe raaste ki hidaayat dene waala hai.

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ.¹

¹ T: Usi par mera bharosa hai aur usi ki taraf main rujoo karta hoon [RSB]